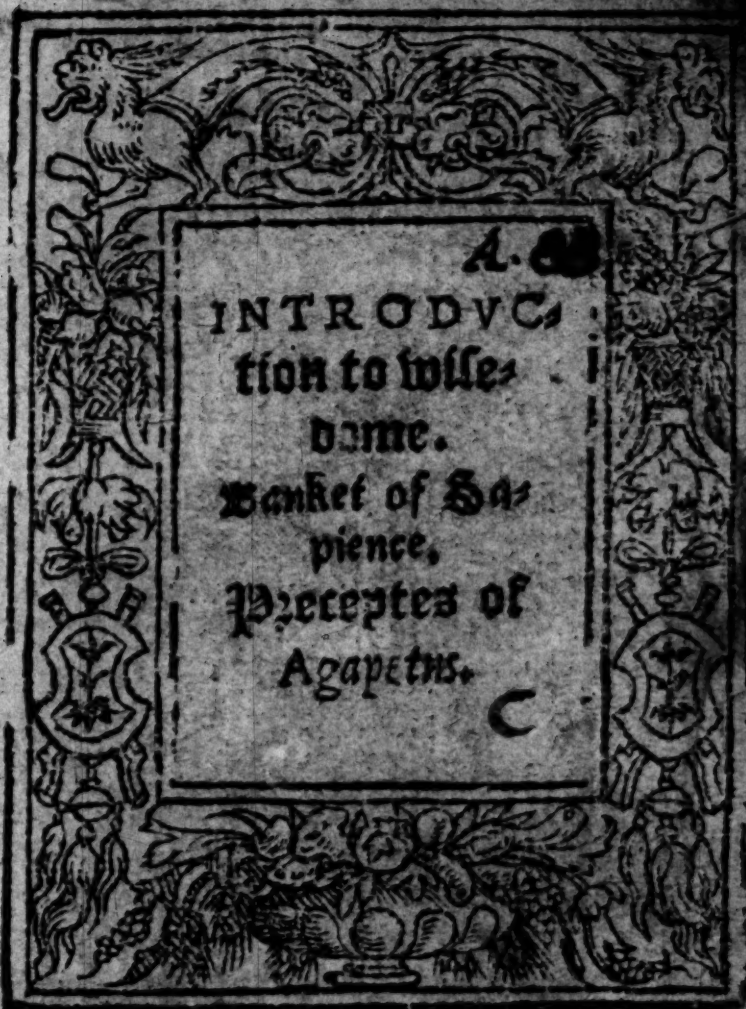


W. H. in the 2nd



W. Cole ex dono Joh Allen
1765. — A. Farmer.



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And only so

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T
w
E
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l



**Die
tein
life**

TO THE RYGH,
 woorshipfull mayster Gregory
 Crummwell, sonne to the ryght
 honourable lord Crummwell,
 lord priuie seale, Richarde
 Morisine wisheth muche
 wealthe, with con-
 nuall encrease
 of vertue.



Who so well
 feleth the dus-
 ties, that be-
 longe to an
 honest hert, &
 is any thinge
 acquainted wth
 those three la-
 dies, which wonderfully main-
 tein the ioyfull societie of mans
 life, called amonges the Gre-
 tians

The p[re]face.

elane Charites, amonge the last
times Gratie, he can not moſte
gentill maister Crumwell, but
ſe infinite cauſes, why I ought
with all force of bodie, all
ſtrength of mynde, all alacritie
and cheerefull promptneſſe of
courage, ſtudie to gratifie you,
ſtudie to make you beare with
one, that ſayne woulde, and ne-
uer can be able to come oute of
debte. The firſte of theſe three
dames, is Bountifull benefi-
cence, a lady of louely counte-
nance, and noble ſtomake, one
that alwaies longeth, ſtill ha-
uynge that ſhe longeth for, al-
waies with childe, and ſtill de-
livered, alway profitynge, and
ſtill luſtyng to profite, alway
helppng ſome, and ſtill deſires
full

The pꝛeface.

full to helpe me. The Grekes
name hir sometime Eurido-
mene, whiche signifieth a large
and a plentiful giuer, sometime
Aglaia, whiche soundeth among
ges vs gladnesse, teachyng men
euen by hir name, that of dutie
benefittes ought to bee geuen
cherefully. The seconde ladie is
Thankefulnesse of mynde, ne-
uer forgettyng benefittes recei-
ued, hir name is Thalia, whi-
che signifieth freschenesse or
greenenesse, because dutie and
honestie woll, all pleasures, all
benefites still to be freshe in me-
moꝛie, still to bee greene, neuer
to wyther, neuer to fade, all
tyme to floꝛyshe. The thirde
lady is Euprosine, muche lyke
hir sister Aglaia, a damoyzell
ful

The pzeface.

full of solace, full of delectacion
continua^{ly} deuilsyng, by what
meanes we may do pleasure for
pleasure, recompence kindnesse
with kindnesse. Autho^{rs} of
greate name and much wisdom,
make these thre, to go all hand
in hande, the first lookynge still
forwarde, not once castynge hir
eye backe, neuer imbraydynge
benefites geuen and past. The
seconde and the thirde euermore
beholdynge the firste, with amiz-
able countenaunce, with faith-
ful eye of remembraunce, & full
intente of recompence, as farre
as power farthered with moste
desire may or can. Under suche
cloudes, sage and graue wis-
ters are wonte darkely to in-
sinuate thynges of great weight
thynges

The pꝛeface.

thynges verie necessarie for the
quiete and honest leadynge of
mans life, thynges worthy to
be of all men imbraced: worthy
to be set, fixed, and engrafted
in all mennes hertes.

They perceyued, that moꝛall
pꝛeceptes pleasantly set oute in
feat colours of wittie phanta-
sies, both creepe faster into our
bosomes, and also tary there
with muche moze delectacion
and profite, than they woulde,
beyng playnly spoken. Where-
foze as you now see, what they
mente by those thꝛee ladies, so
you muste also needes see, how
I am bounde, to owe you my
herte, my service, with all that
they bothe may doe for you.

For how can I, my loꝛde your
father

The pzeface.

father, beyng so far in amours
with that louely lady Eurido-
mene, leaue mine attendaunce
vpon thother twoo damoissels,
befoze life leaue me? How can
I, beyng enuyronned with so
many and ample his benefitees
not desire Thalia and Euphor-
sine that they both report me, to
lacke power, but no good will.
I truste they bothe shall haue
good cause so to doe. Certes, if
I had sent, whereeither my lit-
tell witte, oz pooze herte might
better haue serued his lordship
than in openyng vnto you his
dere and entierly beloued sonne
suche preceptes of vertue, as
may make you moste like your
noble father, there are no pey-
nes that coulde haue kepte mee
from

The pzeface.

from doyng of it: Assure your
selfe maister Crumwell, if las-
boure and herte maye pay the
tribute, that loue oweth, you
shall neuer neede to arrest mee.

This booke, was gathered by
Ludouicus Viues, a man great-
ly conuer'aunt in all good au-
thors, and excellently well seene
in all kindes of learnynge. The
booke hath vndoubtedly, much
more lyng in his bosome, than
the title promiseth in the fore-
hed. It is not onely an Intros-
duction to wisdom, but if ye
goe as it leadeth you, it intro-
duceth wisdom into you, root-
tyng the loue and desire of ver-
tue in your herte, extirpyng fro-
m all maner of vice, and all vn-
cleannesse, furnyshyng you with
ges

The p̄eface.

generall p̄ceptes, for all kin-
des of life, for all ages, for all
degrees and condicions, which
p̄ceptes, if you harbour in your
breaſte, muſt needes be a greate
ſtaye, helpe, and comfozte vnto
your tender age. They ſhall
bryng to paſſe many thynges in
your life time, with greate plea-
ſure, and no payne at all, which
otherwiſe experience ofte times
poundred with bitter repentance
ſhoulde ſcare at lengthe teache
you. It is as wiſe Socra-
tes ſaith: P̄ceptes of learn-
ynge were inuented at the ſteele
as a needefull ſtay and ſuccour
vnto mans minde, wantynge
knowlage & experience: even as
a ſtaffe is geuen of neceſſitie, to
ſtay by a feeble body, aſſured

The pzeface.

ly, I knowe no one booke but
translated, that hath halfe so
many hol some documentes, as
this hath, none that may so well
leade you the right way to true
honour, none where yee may
either with moze delite, oz moze
hope of your game, trace true
nobilitie. Followe your leader,
goe on with your guyde, you
shall finde all the steppes and
grices, whereby not onely my
lozde your father, honourably
hath climed to nobilitie, but all
other, that in deede are oz were
at any time noble, you shall finde
many thynges here, that maye
bee to men in wealth and wor-
ship an ornamende, many that
are to me afflicted with the sur-
ges of lower fortune, sure coun-
saile

The pzeface.

saylours, bringyng with them,
besides right and honest conso-
lacion, muche delectable doc-
trine. Finally, many that are
a souerayne medicine almost
for all diseases. The booke is
now yours, I truste as the tes-
timonies, whiche it offereth vnto
you, be greate, rare, and pzece-
ous, that so yee wyl see them
laid vp in place meete for such
richesse. Locke them faste in the
cheste of your herte, geue the
key to remembraunce, that they
may lette them out, and carie
them home agayne, at such ti-
mes as yee shall thynke conue-
nient. If yee make these pzecep-
tes yours, by vse of them, spea-
kyng as they teach you, work-
yng as they aduise you, wher-
e

The pꝛeface.

Shall haue more cause to reioyce
of it, thā you your selfe? Whers
in can you more please my lorde
your fathers minde? What
thyng can moze satisfie his des
ire? What greater comforte
can come to his Lordship, than
to see you most like him in con
ditions? What greater wor
ship to you, than to treade in
his steppes? What higher pleas
ure to all men that loue bothe?
your countrey knoweth what
noble feates my Lorde your fas
ther hath wrought by wisdom,
lady gouernour of all vertues,
who knoweth not, how honestly
may reioyce, howe truely and
religion maye holde vp their
handes to heuen, that God hath
sent to so gracious, so prudent
and

The pzeface.

and wise a prince, so good, so
wise and so faythfull a coun-
saylour: to so noble a mayster,
so diligente a minister, to so
high couragious and vertuous
a kynge, a subiecte of so noble
an herte and stomacke: I muste
leauē of, I am entered into to
longe a mattier for a Mozte epis-
tle. Wherfoze I can no moze,
but with all herte, desire God,
that it may please him longe to
pzeferue noble Henry the. viii.
Still in all welthe, in all honour
to reigne ouer vs, to the setting
foozthe of goddes honour, to
the spzeadyng abrode of his
glozie, to the magnifyng of
his name in all places, longe to
pzeferue my lordē to the furthes-
rance of the same. Finally, that

The pzeface.

ye may bee heyze of his Lordes
shippes qualities and vertues,
as well as of his honour
and woꝛldely digni-
tie. And thus our
Lord sende you
euer well to
fare.

An Introduction to wisedome.



LRVE AND
berle wises
dom is, cor-
rupt affectio
let aside, tru-
ly to iudge
of thynges,
and that we
esteeme every thyng to be as it
is, neither courtynge the vile, as
though they were precious, nei-
ther refusynge precious, as
though they were of no price:
nor geuyng dispraise to thynges
worthy prayse, ne yet commene-
dyng thynges worthy discom-
mendacion. For, from this
spring

to wisedome.

spyrng, altherrour renneth into
mens mindes.

There is nothynge more hurtful
full in mans life, than this cor-
rupte iudgement, this I saye,
where every thinge is not este-
med as it ought to bee, and at
suche price, as it is woorth.

The opinions and common
persuasions of the people are
pernicious: because for the most
parte they iudge of all thynges
most fondly.

Certes the bulgar people is a
greate schoole maister of greate
errours.

There is nothyng that wee
ought to seeke for with more stu-
die, than to bringe him that get-
teth him selfe to knowlage and
wisedome, from the iudgement

Introduction

of the rude multitude.

First let him suspect as manie thynges, as the multitude, with greate assent, and consent, doth approue, vntill he hath examined them after those mens rule, which maketh vertue a measure to trie all mattiers by.

Let every man, euen from his childhode, vse to haue right opinions of all thinges, which shall grow and encrease, like as his age doth.

Let every man desire vpright thinges, & flee the croked: chose the good, and refuse the euill, this vse and custome shall turne well doing almost into nature, and so work, that none but such as are compelled, and suche as are in strife, sounde the weaker.

Chap.

to wisedome.

Shall be brought to do euill.

The best kinde of life is (as
soone as thou canst) to be chose.
Custom shall make this, as it
is best for thee, so within a shorte
space, to be most pleasant.

All the reste of our lyfe hang
geth vppon our bynggynge vp,
whan wee be childzen.

Wherfore the first grice, that
men clyme vnto wisedome by, is
that that so many auncient wize
ters spake of, Scipsum nosce,
Euery man to know him selfe.

A deuision of. suche thinges, as
are pertainyng vnto men.

Man is constituted and
made of body & mynde:
the body wee haue of the
B II earth

Introduction

earth, and those elementes that
we se and touche, lyke vnto the
bodies of beastes.

S The minde we haue geuen vs
from heauen, like vnto angels,
lyke to God him selfe : by this
parte man is esteemed man, and
as great wise men thinke, they
alone are to be taken for men,
that in this haue theyr iuste
porcion.

There be in the body, as be-
longyng vnto it, beautie, helth,
integritie of membres, strength
lightnes, delectacion, and their
contraries as deformitee, sicknes
nes, lacke of limmes, wekenes,
cloth, forowe, and other, as
well commodities of the bodie,
as incomodities of the minde,
as learnynge and vertue, & their
cons

to wisdom.

contraries, rudenesse and vice.
There be certaine thinges not
geuen to all men, but chansyng +
to a fewe, and these bee called 77
thynges, Extra hominem, besydes
the nature of mā, as riches
power nobilitie honour dignitie
glozy fauour, and their con-
traries, pouertie, needinesse, ignobilitie,
vile estimacion, shame
obscurenesse, hatred.

A deuision of thynges and
their price.

The Queene and princeesse
of al thinges most highest,
is vertue, vnto whome al
other serue, as handmaydes
their mistresses, yf they do
as by dutie they are bounden, S

B iii

I call

Introduction

I call vertue a reuerēt loue to-
wardes God and man, a right
seruice and woozhippyng of
God, a right loue toward man,
loue I say not endyng in woꝝ-
des, but ioyned with an earnest
will to doo good. Other thyn-
ges, if they bee referred to this
vertue, that is if they be sought,
kepte, and spent for his sake:
and at his commaundemēt, they
cannot seme euil. Neither they
that call riches, and other thyn-
ges like godis, thought so of
them, as now the rude people
do, the which hath so corrupted
the true and native significati-
ons of thinges, that many of
them haue lost their right esti-
macion, and are changed by set
doune. For we must vnderstand
where

to wisdom.

where, when, and howe farre
these thynges be good.

Wee may not esteeme richesse
about their valu, or iudge, that
precious stones, metals, royall
places, or gorgeous implemen-
tes of house, are richesse, or
they riche, that haue these: but
rather richesse is, not to wante
suche thynges, as are necessari-
ly required to mans life.

Crew glozie, is to be wel spo-
ken of, for vertues sake.

Crew honour is to bee hadde
in veneration for some greate
vertue.

The grace that men obteyne
of princeis or other people, shuld
be fauore borne to them for
their amiable vertues and qua-
lities, loue worthy.

Introduction

Dignitie is either a high opinion, whiche one man hath of an other for vertues sake, or els a certayne beautie of some inward vertue, outwardly expressed before mens eyes.

Power and reigne is, to haue many, whomethou maist succoure and ayde in right and honestie.

He is to be reckened noble, that is knownen by some excellent acte, to be noble, or els cometh of an ancient stocke, and sheweth him selfe to be in vertue and worthie qualitees like unto his parentes.

A right gentelman is he, whose nature hath fashioned and set as it were in a standing for the receipte of vertue.

Welth

to wisdom.

Health is a temperate habitude of the body, whereby the minde both keepeth his strength and exerciseth his power.

Beautie standeth in such ornaments, shape, and posture of the body, as do move a beautifull mind to dwell therein.

Strength and valiaunnesse is, to suffice and accomplishe the exercises of vertue without perill.

Delectation is a pure, sonnde, hole, and continual delectation, whiche is taken onely of those thynges that belonge vnto the minde.

If a man do discusse and reason these thynges afore rehearsed, otherwise, that is, after the opinion and iudgements of the
ignes

Introduction

Ignorant people, be shall fynde
them, to be thynges vnmeete for
men, thynges vayne, and also
verie hurtfull.

Fyrste, all outwarde, thynges
be either referred vnto the body
or to the minde, as richesse are
to the maintenance of our life,
honour to beare witnessse of our
vertue, and well doyng.

The body it selfe is no thyng
els but a couerture, and a thyng
bound to serue the soule; where
vnto bothe nature reason and
comlines commaunde the saied
body to be subiecte as a thyng
brute, to that that dieth neuer,
a thyng earthly, to that that
hath a portion of diuine Na-
ture in it.

Furthermore, learynge is
sought

to wisdom.

ought for, and lodged in the
ynde for this intente, that we
may therby both know sinne, &
eschue the same, and know ver-
ge, and attaine to it.

If learnynge doo not this in
m that hath it, she leaueth hir
hole duetie vndoone.

What other thyng is our life
but a certaine peregrination, be-
set on euery side, with so many
dangerous chaunces, that the
ende therof, is euery houre han-
gynge ouer it, whiche ofte times
alleth vpon mooste light occasi-
ons. Wherefore it is a great fol-
y to do any thyng that is foule
& filthy, for the loue of vncer-
taine life, as who shoulde say,
thou were suer to liue longe af-
ter thy naughtie doyng.

As

Introduction

As it is in a iourney, so is this,
in mans life, the lighter and leeper
burdeine a man carieth, the easier,
suer and plesanter his iorney is.

Moreouer, the nature of man
is such, and so ordeyned, that
it needeth beayn fewe thynges.
In so much, that if a man wol
more nerely beholde this thing,
doubteles he can not but vtterly
condemne theym, as madde
folke, whiche so greedily and
carefully accumulate goodde
vpon goodes, where as so litte
sufficeth: This sayng was pro
fytful and quicke, that thus expre
ssed rycheesse: Sunt breuis viator
longum viaticum, that is: They
are great and longe purueiaunce
for a littell and shorte life.

Wherefoze richesse, possessione

ONE

to wisdom.

o isms, and apparell ought to bee
nd leaped only for our necessary
he use, which use is not holpen by
ey immeasurable riches, but ra-
mer oppressed, as shippes ouer-
theden with two great a freight.
ge Gold it self, if thou use it not,
woffereth very little from claie,
hinguyng that the custodie thereof
tteroth put thee to more vniquiet-
adhesse, causing thee, by reason thi
d. Mynde is only sette thereon, to
dd neglect suche thynges as oughte
lit boue al other, to be regarded.
pp Money byngeth men into a
peinde of idolatrie, as ofte as
vior it those other thynges are
Choet aside, I meane godly reue-
anence and cleanness, whiche are
he great, chief, and first in na-
emure. I lette passe, how many
deceis

Introduction

deceites, gynnes, and trayes
are layde for riches, howe
nie and sondrie waies thei co
to neguht, and into howe
ny vices they, whan they
rie, dzyue menne, dzaue m
dzwone men.

What other thinge is gay
parel, but instrumētes to str
vp a daunce for pryde.

Necessitee firste inuented
profitable garmente, Riot
Richesse sonnde the preciou
whiche Vanitee facioned by
hir tricke. Greate contencion
in varietee of apparell, whi
hath taught men many sup
fluous and hurtefull thinge
by reason that they seeke to
honoured euen for that, whi
playnely declareth they? in

to wisdom.

mitie, folly, and weakenesse.

Whereby it cometh to passe,
that this part of riches, gorge-
ous buildinges, goodly houses,
holde stufte, precious stones,
and other riche ornaments, be
set out rather for a bragge, and
to serue other mens eyes, than
for the vse and profite of those
that possesse them.

What other thinge is nobilitie
now but a chaunce, to bee
borne of this or that gentill
bloud, and an opinion grafted
vpon the foolishnesse of rude
and vnlearned people, whiche of-
tentimes is gotten by robberie &
like waies.

True and perfecte nobilitie
springeth of vertue. wherfore it
is great madnesse for any man,

Introduction

to crake of his parentes, bring
naught him selfe, dishonouringe
their noble actes with his leude
doynge.

Cruely we be all made of like
elementes, and haue al one god
Father to vs all, yet to cons
temne the birth of stocke of any
man, is vnder a colour to a res
proue god, whiche is thaukt out
of euery mans natiuitee.

What other thyng is power,
than a faire cumbzance, wherein
if man knewe, what troubles
and cares lie hidden, how great
a sea of euils enerie day ouer
renneth the small sweetnesse of
it, there is no man so ambitio
ous, no man so greedy of hono
ur, but he woulde flie it, as a gree
uous miserie, he would as that
kinge

to wisdom.

kyng saied, not stoupe to take
vp a diademe, if it laye before
him on the grounde.

Howe odious a thyng is it
to gouerne euil men: how much
more, if thou be euill thy selfe?

Honour, if it spynges not of
Vertue, is falsely geuen and
wrongefully taken, neither it
can fully delite thee, where as
thy conscience denieth thee to
serue it. Agayne, if it doo ar
rise of vertue, vertue teacheth
thee to refuse it. For that ought
not to bee called or taken for
Vertue, whiche is doone for
desyre of honour. Honour
muste folow well dooyng, and
is not to be craved of the well
dooers.

How can dignitees be called

¶

dignis

Introduction

dignities, or worthines, whan
they chaunce to mozt vnworthy
persons, gotten by deceite, by
craupnge for money, and suche
other naughty meanes, in espe-
ciall where they be geuen by the
arbitriment of the rude multi-
tude, a beast of many headdes,
whiche doeth nothyng as rea-
son and right iudgement wold.
And what other thing is glory,
than as he saied, a vayne blast,
that filleth fooles eares? And
as honour and dignitee, ar ras-
ther in him that giueth theym,
than in him, that is the recep-
uour so glorie bryngeth littell
or nothyng to him, that it is
geuen vnto. Certes they bothe
are vncertaine, wanderyng and
soone gone, very lyke vnto the
multe

to wisdom.

multitude their parent, whiche
in the space of a daye, highly
praiseth, and depely disparseth
the same man. Wee see therfore
that honour commonly fasteth
fleeeth from him, that mooste se-
keth it, and goeth to them, that
least regarde it, agreying in this
point with the nature and con-
dicion of the variable people,
whiche oftentimes flee from him
whom they ought soonest to fo-
lowe. I neede not to say, that
this honour and dignitie arise
of causes sometime foolishse,
sometime very naughtie. Oft-
tymes he cometh vp apace, that
can play well at tennis, oftentimes
he waxeth honozable, that
learneth honestie, spendyng his
patrimoine vppon iustices,

Introduction

minstrels, and scoffers.

But warre, that is to saye, robberie without punishment, is a greate auancer of men to honour, suche is the madnesse of foolish people.

Let euery man descend doune into him selfe, and there secretly think wel vpon this mattier, and than he shall fynde, howe listless cometh to him, by fame, rumours, by worship, by suche honours, as the people giueth him, wherein many now muche glorye.

What difference is betweene the highest king that is, and the lowest slave, when they be both a sleape?

What is beautes in the boye, die; truly a wel coloured skin,

to wisdom.

if the inwarde parties coulde
be seene, what filthinesse should
be espied, euen in the most beaus-
tiful body?

The fairest body is nothyng
els but a dunghille couered in
white and purple.

What doeth beautie or pretie
feature of body auayle, if the
mynd be vncleane? and if there
be, as the greke wyter saith:
In hospitio pulchro, hospes de-
formis, that is to say, a fowle
geast in a fayre hostrie.

For what purpose serueth
strength of body, when thynges
moſte greateſt, and meeteſt for
man, be not gotten by strength
of bodie, but by the giſtes of
witte. Our strength, be it neuer
ſo great, can in no wiſe be equal

L iii, with

Introduction

With the strength of a Bulle, or
an Elephant, it is reason, it is
wittie, it is pelicie, whereby wee
ouercome them.

I let passe, I nede tell no man
that beautie, strength, abilitie,
and other giffes of the bodie,
shortely vanishe away, euen as
floures.

And ares, a small feuer alone
dryngeth oftentimes a veraye
stronge champyon to deathes
dooze, and soone maketh away
his fresh colour, his beautie,
and his strength.

And although sicknesse, or
other mischaunce come not to
them, yet all they of necessitee
thorough age, whiche euer cre-
peth on, must needes decay.

No man therfore of right can
count

to wisdomē.

counte such outwardē thynges,
as so sodeynly departe away
from him, to other men, to be
his, no man can reckon thynges
of the body, to bee his, whiche
flee away so faste, and so soone
departe.

What wpll ye now say, what
those thynges, whiche so many
men do highly desire, be occas-
sions of great vices, as of inso-
lent arrogancie, of luskithnesse,
of fiercenesse, of enuie, of prync-
hatrede, of strife, of debate, of
battayle, murder, and man-
slaughter?

The delectacion of the body
is vile and beastly, as the body
it selfe is, and beastes be moze
oftener moued, and haue moze
pleasure, and longer also than

Uill men

Introduction

men, the whiche pleasure not
onely ouerwhelmeth the body
with many diseases, bryngyng
greate damage & losse of good
des, but also woundeth the
minde with sorowfull repen
taunce, and dullereth the witte,
whiche is muche extenuated, as
bated, and broken through the
delicate cherishyng of the body.
Finally there foloweth irke
sornesse of it selfe, and hatred
of all vertue.

It is not lawfull for any man
to vse suche pleasures openly.
For as they muthe misbecome
the noblenesse of mans minde:
so is there none so far paste all
grace, but hee baseth to vse
them in presence of many wite
nesses. Not because they ingene

des

to wisdome.

der ignomity and shame, suche
as vse them, are driuen to seeke
darkenesse and secreete corners.

And furthermoze these fleyng
shorte and soone passynge pleas-
ures, may neither, by any mea-
nes be retained and kepte, ney-
ther yet come they pure, but are
with some bitternesse intermin-
gled. Therfoze iudge not, after
the consent of the common peo-
ple, the greatest euell to bee,
pouertes, ignobilitee, imprison-
ment, nakednes, worldly shame
deformitee of body, sickenesse,
& imbecilitee, but rather thynke
vices, and their affinitees, as
folishenesse, ignozancie, amas-
sed duynesse, and lacke of brain,
the greatest evils: and theyz
contraries, knowlage, quichez

¶

nes

Introduction

nesse of witte, and sobrietee of minde, to be greate vertues.

If thou haue either giftes of fortune or of bodie, they shall muche profite thee, if thou bestow them vertuously, but they helpe to sette out vice, they make nedes do thee much hurt. If thou haue neither the one nor the other, seeke them not with the losse of honestie, for that were cuen to bye a lyttel claye, with a greate soranie of golde: or to chaunge helthe, for painfull sickenesse.

There can be no greater bannetage to the soule, than is the increase of godlinesse, no greater gaynes to the body, than to knowe how to vse the state presented, and to bee content with it.

hol

to wisdomē

how simple so euer it be.

And all be it we ought to doo
nothyng, to the intent, that we
wold men should tickle vs with
sonde preises, yet wee must lab-
bour, to keepe our good name
alwaies vnspotted; for theres
garde therof keepeth vs ofte ti-
mes from myche naughtinesse,
and also is a good example to
sturre other to well doyng.

And hereof cometh that olde
precepte of greates wise men:

Thou shalt none euill do, nor
any thyng that longeth theeto.
If wee can not attayne to this
well, wee must be content, that
in our conscience, wee feeke our
selues voyde of secrete grudge
and vnquietnesse. For whan
mens iudgementes bee so cor-
rupt

Introduction

rupte, that they counte vertue
to be vice, than we must be con-
tente, that God alone approue
our inwarde and outwarde ac-
tes, though menne alowe nei-
ther.

It is easie to tourne eyther great
the incommodities of the body, may
or mischaunces of fortune to waye
our profit, and of evils to make to th
them good, if thou suffer the same
patiently, and the lesse that thou ma-
serue thee, the moze endeouored
to folow Vertue. Vertues, often ser-
uices haue been exceedingly en-
creased by hurtes of body, and
losse of goodes.

A

Ch
marke
soule
Dicate
more

to wisdom.

Of the bodie.

AND for as muche as in
this our pilgrimage, we
beare a soule inclosed
within our body, greate
treasure in brittle vessels, wee
may not utterly refuse and cast
away all regarde and respecte
to the body. Yet we must so en-
crease and orde the same, that
it may not take it selfe, to bee a
master or a fellowe, but rather
a seruante, and that Bodie is
enjoyed for his owne sake, but
and for Soules sake.

The more cherishing that the
arkes hath, the lesse is the
soule loved vpon, the more de-
licately the body is handled: the
more stubbornely it wasteth
against

Introduction

againſt the mynde and dooeth
taſte it of, as an horſe to well
cheriſhed, uſeth to taſte his ry-
der. The heauy burdein of the
body, ſore oppreſſeth the wynde
fatneſſe, and onermuche cheri-
ſhyng of the bealy, diminifſeth
and dullereth the quickeneſſe of
wytte.

Meate, ſlepe, all maner of ex-
erciſe, and all the whole gouer-
nance of the body muſt be uſed
for the health therof, and muſt
not bee ſet vpon pleaſure and
delicacie. Thus it may the bet-
ter ſerue the minde, and not
waxe wanton, through to much
pamperynge: nor yet fall in de-
cay, for lacke of ſtrength, nor
nourished.

There is nothyng, that doeth

to wisdomie.

so muche debilitate the liuely power, the quicke vigour of the mynde, and also the strength of the body, as doeth voluptuousnesse, for as all the strengthe of the body and mynde is established, and made galliarde with exercise, and moderate labour, so by idelnesse and wanton pleasures, their powers are weakened, their strengthes waxe faint and fall away.

Cleane keepyng of the bodie delicate nicenesse of meates and drinckes laied aparte, doth grette bothe mainteine the health of the body, and muche comforte witte.

Thou shalt waſhe thy handes & thy face ofte times with colde water, and drie them againe

Introduction

gayn with a fayze towell.

Thou shalt ofte clesse those places of the body, out of the whiche filthinesse cometh from thy inward parties, as thy head, thy eares, thy noſethy-les, thy eyes, thy arme holes, and thy other ſecrete places, that nature hideth, and hence the ſeaſe woulde haue named.

Let thy feete be kepte cleane and warme.

Amonge all the partes of thy body, kepe the nape of thy necke from colde.

Eate not by and by, after thou riſeſte, eate littell befoze dinner, breakfaſte is gyuen to ſwage the gnawynge and complaintes of a poyſe ſtomacke, or to comforte nature, and not to till the bealy.

to wisdomē.

healy: therefore. iiii. oz. iiii. moꝝ
sels of bread be sufficient, with
out any drinke, oz with a lictell
and that very small. For suche
is no lesse holcome vnto the wit
than to the body.

Accustome thy selfe at dinner
and supper, to feede but of one
maner of meate, and if thy sub-
stance will suffre thee, let it be
such, as is moste holcome, fine,
and of leaste grossenesse. Eat
but of one, though there be ma-
ny dishes: And if thou bee at
thine owne table, suffre not ma-
ny to come vppon it. Varietee
of meates is verie hurtefull,
yet the diuersitee of sauces is
muchē worse.

Cleane and pure diete, agreea-
ble to tēperate and chaste min-
des,

D

Des,

Introduction.

Des, is a great sauer in a houses holde, and that alone sheweth vs, how fewe thynges wee haue neede of.

Let vs doe no notable offence eyther in hope of luke, or in truste therby to replenishe our bealies with deintee delicates, and farre sought dishes.

We shall do well, if wee not onely contente our selves with suche thynges, as we haue, but also doo departe with some of them, to suche as haue neede of reliefe.

Our lord himselfe geueth vs an example of this, whiche after he had fedded a multitude of people, suffered not suche breade and fishe as was left, to be losse.

Pa

to wisdomē.

Nature teacheth vs thynges
necessary, which be but few, and
sone prepared: foolishnesse hath
inuented thynges superfluous,
which are without numbre, and
harde to come by. If thou geue
necessaries vnto nature, she is
delited and made stronge as
with thynges fitte for hir, but
if thou giue hir superfluous, she
is weakened and afflicted, as
with gobbettes, not agreeynge
vnto hir diet.

As necessities do not suffice,
where foolishnesse craueth, so
superfluous thinge overwhelm
rather than satisfie, where ap-
petites are to be serued.

Thy drinke shall be that na-
turall lyquour, prepared of
God indifferently to all liuyng

Introduction

creatures, whiche is pure and cleane water, or els single bere, or wyne alayde with the sayed water.

There is nothyng that can moze hurte the bodie of yonge men, than hot meates and hot drynkes, for they inflame the livers, and sette on fier the entrailes: And hereby mennes mindes are made hotte, angry, proude, impudent, and at thens so caried with rashenesse, that lyke as they were madde, they seke to accomplishe all their lustes, be they neuer so filthy.

Drinke not after supper, or if thyrste moue thee, take some moyste or colde thyng, or a little quantitee of drynke, and that of the smallest.

Be

to wisfedom.

Betwene that and thy goyng
to bedde, lette it bee at the leaste
halfe an houre.

When you wol refrefhe your
minde, with any pafiance, looke
yo: confider, howe fhozte time
is geuen to mans life. thynke it
vnlawfull to fpende this time,
in games, in feaflyng, or in any
other childifhe toies, folies, if
ye right name them.

The course of our life is but
fhozte, I fay although it were
euery whitte beftowed in dec-
kyng and adozyng the minde.

Thinke not, that we be made
of god, to gamynge, to trifles,
but rather fent, to be occupied
in fage mattiers, as to, attaine
vnto moderacion, modeftee,
temperaunce, religion, and all

D iii other

Introducion

other kindes of vertue.

Heale not the sicknesse of your body, with diseases of minde. Better it is, that that be sick than this not whole.

Exercises of bodie shall not be to great, but vsed with a certayne regarde of health, wherein wee must folow the counsels of experte and counnyng phisicions, so farre as they shall not transende the limittes of honesty neither bid vs do any filthy thing against goddes lawe.

Also in pastimes and refreshynge of the mynde, see there be some remembrance of vertue alway.

Vanishe all arrogancie, contention, quarellinges, enuy and couetousnesse: for what reason rather

to wisedomie.

rather foliſhnes is it, to inquire thy minde, whiles thou ſtudeſt, to delight it? you doo as wiſely as they that putte gaulle into that Honie, whiche they woulde haue moſt ſweeteſt.

Sleepe muſt be taken as a certayne medicine, and ſo muche onely, as is ſufficient to reſeſte the body for immoderate ſleep bringeth the boddy to many hurtfull humours, and muche hindereth the quickeneſſe of the mynde.

The tyme that is ſpente in ſleepe, is ſcarce to bee counted any parte of life. Vita enim uigilia eſt, Life is a watche or a waking.

¶

¶

Introduction Of the minde.

TH E R E be two partes in the soule, thone that vnderstandeth, remembzeth and sauereth thynges as they are, vsynge reason, iudgemente, and witte, and is called Mens, that is, the minde, the superior parte, by whiche alone we are knowē to be men, made like vnto god, farre passyng all other liuyng creatures.

The other part, which is called will, is boyde of reason, brute, fierse, cruell, more like a beaste, than a man, wherein dwelleth these morions, which be named either affections, or perturbacions, arrogancie, enuy, malice, ire, feare, sorowe, desire

to wisdom

desire neuer satisfied, and vaine
ioy. This is called the inferior
and viler part, whereby wee litle
or nothyng do differ from beas-
tes, at the least, we go far from
God, which is without all sic-
kenes and all affections.

This is the order of nature,
that wisdom gouerne al thin-
ges, & that al creatures, whiche
wee see, obey vnto man, & that
in man, the body be obedient to
the soule, and the soule vnto
god.

If any thyng breake this or-
der it offendeth.

As it is therefore a poynte of
treason, that suche lewde per-
turbacions, as are afore reher-
sed, should rage rebell and take
vpon them the rule of the hole

D v

man

Introduction

man, contemptuously despising
the auctoritee of the minde, so
it is extreme folly for the minde,
to bee slave vnto sonde affecti-
ons, and to serue at a becke, the
bile carkers, neither the digni-
tee of Nature, neither the ex-
presse lawe of god, any thynge
regarded.

Therefore, as strength of in-
telligence is geuen to the mind,
to way euerie thynge, and to
know what is good to be done
and what to be lette vndoone,
so is Wyll of so greate power,
that there is nothynge in the
mynde, but it is forced to obey
Wyll, if she stande at strife and
wyll yeld no parte of hir righte
to hir aduersarie.

Wyll is exercised with many
and

to wisdom.

and diuers scates, muche sharpened and instructed with long experiences, of sūdzie matters, whereby it may exactly knowe the natures and values of all thynges, and so teache mannes will, what is good to bee folowed, and what contrarywise, is to bee eschued: suche craftes muste therfore be shunned, that fight against vertue, all craftes that worke by vayne coniectures, as palmestrie, pyromancy, necromancie, hydromancie, astrologie, wherein muche pestilent vanitie lieth hidde, inuented of the deuill, our deceitfull ennemie: for they intreate and professe those thynges, whiche God hath reserved vnto him selfe alone, that is to saye,
the

Introduction

the knowelage of thynges to come. Wee may not seeke to know the maiestee, and secretes of God, beyng farre from our knowlage, and suche as God wold not mā to medle withall.

He that sercheth the greatnes of goddes maiestee, shall be oppressed and overwhelmed with his exuperant glorie. Wherfore Paule biddeth vs, to be no wiser than it becommeth vs, but moderately to be wise, saying: that he sawe thynges not to bee spoken, that no man can vtter. Also Salomon saith: Thou shalte not inquire of thynges aboue thy capacitee, neyther of thynges aboue thy strength, but content thy self with the knowlage of those, that god hath commanded

to wisdom.

manded thee : thinke alway vpon them, neuer beyng to curi-
ous in serchyng of his workes.

All artes inuented by the di-
uell, must be refused and forsa-
ken of vs, with whome, as with
the enemies of God, we may in
no wise be conuersant, or haue
any thyng to doe. It is not ex-
pedient for vs, to knowe the o-
pinions, either of philosophers
or heretikes, contrary to our
profession, least that subtil and
crafty marchant, the deuill, cast
som scrupulous doubt into our
hertes, whiche may muche trosse
vs, and perchaunce bynge vs
into distruction.

Authoers that write wantonly,
wherby may spyng occasi-
on of hurte, muste not be tou-
ched

Introduction

ched, least any filthines remain
in the mynde thozough the reas-
dng of them.

Euill communicacion oft cor-
rupteth good maners.

Other erudicion is sincere
and fruitfull, so that it be ap-
plied to his right marke, that is
to Vertue and well doyng.

There is a diuine knowlage
geuen of god, wherein all treas-
sures of science and wysedome
are layed vp, and this is the very
and true light of mans minde.
All other learynges, compar-
ed vnto this, be very darknesse
and childlike trifles.

Yet they be redde for this in-
tent, that our light, by compa-
ryng of the one with the other,
may shine & appere more brygh-
ter,

to wisdom.

ter. Furthermore, that wee may
see the saied learnynges, as
testimonies of menne agaynst
them, which can litle better as-
side the diuine scripture, than
so: eies can the brightnesse of
the son. And where as wee shall
see suche excellent Vertues in
Gentiles, wee may well be put
in remembraunce, howe muche
becometh a trew disciple of our
maister Christe, whiche is by
reason he knoweth this lighte,
charged vpon his carnal bonde to
lyue accordyngly vnto goddes
commanndement. Beside these
thynges, they giue vs muche
knowledge, how we should liue
here together in this worlde, the
experience wherof wee lacke oft
times.

We

Introduction

Wee be framed and fashioned
by these three thynges, Know-
ledge, Wytte, and Memozie,
and the diligence, which we vse
to the attaynyng of them, is
called Studie.

Wytte is quickened by exer-
cise, and Memozy encreased by
diligent liuyng and occuppyng
therof: delicate handlyng wea-
keneth them both: Good healeth
confirmeth and maketh them
strong: Idelnesse and daily ease
putteth them to flight: Use and
and exercise setteth them at hād
and euer in a redinesse.

Whether thou rede or here a-
ny thyng, do it with attentyon
and effectiuously, lette not thy
minde wander, but constraine
it to be there, and to doo that
thyng

to wisdom.

thyng, whiche is in hande, and none other.

If it goe a strale, or swarue a side, call it againe, as it were with a litle hyst, defer al cogitations, that maie byng the from that, that thou haste in hande, deferre them untill some other time, remembryng with thy self that thou leese bothe time and labour, if thou be not attent vpon such thynges as thou doest rede and here.

Be not abashed to learne and aske such thynges, as thou knowest not, forasmuche as noble clerkes, and greute men, haue not been asshamed thereof, but rather blasse, bicause thou arte ignorant, and not wyllynge to learne.

¶

¶

Introduction

Wost not thy selfe, to haue knowledge of those thynges, wherein thou arte ignozant, but rather inquere and lerne of such persons, as thou doest suppose, do vnderstande them.

If thou wilt be taken for a learned man, endeavour thy selfe that thou so be: for ther is none other way moze compendious or nerer therunto: As thou canst by none other meanes moze easily obteyne, to be esteemed an honest man, than if thou so bee in very deede. Finally, labour alway, to be euen suche a one in deede, as thou desirest to appere vnto men, elles thou desirest it all in vayne.

False thynges faine and fall away by proceste of time, and
time

to wisdom

time strengtheneth the trathe.

Simulation lasteth not long.

Folow thy maister alwaies,
renne not thou at any time be-
foze him, beleue him, resiste
him not.

Love him, and take him as
thy father, thinking every thing
what so euer he saith, to be ve-
rie true and sure.

Beware thou offende not in
that, wherin thou beyng culpa-
ble, wast twice or thise reform-
med, fall not the fourthe tyme,
that thine amendament and re-
formation may seeme to haue
profited thee.

It becometh thee chiefly to
haue those thynges in remem-
brance, that haue in times paste
deceiued thee, lest thou be in like

E ii

mas

Introduction

maner by them sedused agayne.

It is naturally geuen to all men to erre, but to no man to perseuere and continue therein, excepte he be vnwise, and a verie naughtie person.

Leerne and vnderstande, that there is no sence, wherby wee bee better, or moze speedily instructed and taught, than by hearyng, and as there is nothynge moze easy, than to here many thynges, so there is nothynge moze profitable.

Here not light trifles, thynges to be laught at, but rather earnest, wise, and weightie.

They be both learned with lyke payne and labour, all be it the commoditee, that riseth of the one, is far vnlike the other.

¶ Seeke

to wisdom.

Seeke not to speake many wordes, to make a longe answer, but rather let thou spende thy wordes in time, and sette them in their place.

Adioyne such company to thee at dinner and supper, as can both make thee mery with their pleasaunt and learned communication, and also make thee rise wyser, than thou satteste downe.

Suffer not suche as bee scoffers, smell feastes, foolish and filthy talkers, triflers, bibbers, filthy and chamelesse lurkers, bealy guttes, and suche other, apte either by their wordes or deedes, to cause leude laughter, to sit at thy table, neither haue any delite in them, but rather

¶ IIII

seeke

Introduction

Seeke thy pastime of suche, as
can with feate, witty, and lear-
ned talke, make thee mery. Kepe
not only thy mouth from foule
and impudent communicacion,
but also thine eares, being as a
man should say, windowes of
the mynde, remembrynge, euer
that olde saynge of the Apos-
tle: Naughty communicacion,
ofte times corrupteth good ma-
ners.

Geue diligente eare, what
euerie man saith, whether it
bee at the table, or any other
where, for so doyng, thou shalt
learne of the wise to make thy
selfe better, and of the foolish, to
bee moze ware and circums-
pecte, folowynge alwaies that
that the wise approue, esche-
wynge

to wisdomme.

wynge that, the foolishme com-
mende. And if thou perceyue
any thyng taken of the wise
sorte to be spoken quickly, gra-
uely, learnedly, wyttly comes
ly, beare it in minde, that thou
mayste, whan thou shalte haue
occasion, vse the same.

Thou shalte haue alwayes at
hande a paper booke, wherein
thou shalte write suche notable
thynges as thou redest thy self,
or hearest of other menne wor-
thy to be noted, be it other feate
sentence, or worde meete for fa-
miliar speeche, that thou mayst
haue in a redinesse whan time
requireth.

Studie not so muche to ga-
ther wordes, as to vnder-
stand the propre significacions

Introduction

of them reherſyng and techyng ſuche thynges, as thou haſte redde oꝝ herde, partely to thy ſcholars in latyne, partely in vulgar tongue, to other vnlearned perſons. Wꝛoupydꝝg alſo way, that thou doo reherſe and teach them with no leſſe grace than thou haſte herde and redde the ſame befoze, foꝝ thus doyng thou ſhalt exerciſe both thy wit and thy tongue.

Thy ſtyle muſt alſo be exerciſed, whiche is the beſte maſter of cleane and eloquent ſpeeche.

Wꝛite, and wꝛite agayne, making every ſeconde daye, oꝝ at the leaſte every thꝛyde daye, an epiſtle vnto ſom man, that knoweth howe to anſwere ther vnto agayne. Howe bee it, thou ſhalt

to wisdom.

Thalt shew it first vnto thy master, there to be reformed, before thou presume to sende the same, noting and bearyng well in mind such fautes, as he shall correcte, that thou maiste not mysse in theim, or any lyke in time to come.

After meate, as whan thou hast dined or suppt, breath for a space, before thou go to thy studie, and sitte downe in some place, where thou maiest talke and here some pleasant communication, or play at some suche game, wherby thou mayste not chafe or much cumber thy body.

After supper, walke with some mery companie, that is learned, whiche maye make the merier with his communication, and

¶

whose

Introduction

whose wordes and sentences mo
thou maist with honesty folow. The

Betweene supper and bedde, the
drynke not in any wyse, for the
there is nothyng moze pernicious
ous bothe to the body, the me
mozy, and also the wit. Wherfore
foze, if thirste shall at any time and
constrain thee to drinke, go not qu
to rest vnder the space of halfe
an hour after at the least.

Memorie

Thou shalte not neglecte thy per
memory, nor suffre it to decay
through ydelnesse: for it reioy
seth aboue all thyng, to be sette
a worke, and increaseth not
littell thereby. Exercise it there
foze daielely with some worthy
businessse.

The more ofte thou commit
test thynges to his custodie, the
more

to wisdom.

ences more better and faithfuller wol
low. He keepe them. And contrarily,
e dde, the more seide, the more vntru-
, for he thou shalt finde hir.

nicis. Whan thou haste putte any
me thyng to hir keeping, suffer it to
her rest in hir handes for a season,
time and within a while after, re-
quire it of hir agein, as a thyng
half left for a time in hir custodie.

If thou wilt learne any thing
e thy perfectly, rede it with attencion
beca fower or five times ouer night,
eioy and so to bed, and whan thou
seitest, the nexte mornynge aske
not a rekenyng of thy memory for
her that thyng thou diddest deli-
uer to hir custody, the euening
before.

Thou must beware of surfet-
, of ravenousnesse in the stomake,
and

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and specially of colde in the
necke,

As to muche wine weakeneth
the sinewes in a man, so it
leth his memozie.

It should be verie well done
and if thou woldest a littell
foze thou goest to rest call
thy remembraunce, al such thinges
as thou haste seene redde
hearde, or dooen all the day
foze.

And if thou hast behaved thy
selfe worthely to thy commenda-
cion, thou shouldest reioyce in
knowlage it to come of GOD
purposyng to continue in lyf
goodnesse: on the other side,
thou haste doen any thyng
chilp, outragiously, childishly
condly, worthy rebuke, forgettend

to wisdome.

in thy not, to ascribe it to thyne owne
rudnesse, and to be sozie theres-
kenne, neuer willing to doo any
it like trespasse againe.

If thou haste hearde oz redde
domey feate, graue, oz godly sen-
sell hence, forget it not:

And if thou haste seene any
thommendable thyng, folowe it:
redd and shonne the contrary. Let
ay no day scape thee, but thou rede
ere oz wite somewhat, that
ed thyng increase, either thy know-
menage, thy iudgement, oz thy li-
oyceing.

When thou preparest thy
lyfse to bed, reade oz heare some
de, thyng, worthy memorie, and let
ng be suche, that thou dreamyng
it, maiest take bothe pleasure
and profit, that euen by nyght
no
vill

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visions, thou maiest learne
amende thy life.

There is no ende appointed
vnto the study of wisdom
this worlde, but it muste be en
ded together with life.

It behoueth man to reher
these thre thinges with himselfe
all the time of his life, that is
say, how hee may thinke well
say well, and do well.

All arrogancie must be cer
ded from studies. For all the
that he knoweth, which is eu
the best learned man a lyue,
veray littell or nothyng,
comparison of the infinite thi
ges, whiche he is ignoraunt in

The knowlage of mā is scle
der, a meruailous small thyng

to wisedome.

and that very obscure, and vn-
certaine : our myndes beyng
tied and boude in the prison of
this bodie, bee oppressed with
great darkenes, in so much that
harde it is, for our wittes to en-
ter euen into a meane knowlage
of thynges.

Furthermore, Arrogancie
much encumbereth the profite
of studies, for many myghte
haue come to wisedome, if they
had not thought theim selues
there all redy.

Also Contencion, Emulaci-
on, Backbitynge, vaine desire of
Glorie must be eschewed. For
we folow studies for this cause
in special, that we may by their
help be deliuered from the cruel
dominion of the saied vices.

For

Introduction

Nothing can bee imagyned
more pleasant, than the know-
lage of many thynges, fewe of
none more fruitefull, than the
intelligence of Vertu.

Studies be of suche efficacy
and strength, that they temper
Prosperitee, they mitigate Ad-
uersitie, they kepe vnder the ha-
sty and rash motions of youth,
they delite and comforte croked
and painfull age, beyng with
vs at home: abroad, in publike
and priuate businesse, whan we
are alone, whan we be accom-
panied, in idelnesse, in labour
neuer absent, but alwaies ready
to helpe and aide vs.

As Erudicion, is the rightest
and moste holson foode of the
mynde, so is it a thyng vnmete,
that

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god

to wisdome

that the bodie should haue his nourishment, the soule beyng kept hungry, from whens springeth out plentifully al delectacion and perfect pleasures, and as amonge these, the one byngeth in an other, and those that be present, do renue them paste, so they neuer departe, ne make any man wery, whan he hath most of them.

Of vertue and affection

Vertue the moste highe and excellent treasure, surmountyng al worldly riches, is not geuen by mā, but cometh, only from god. Wherfoze wee must desire it of god with meke & humble herte.

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The

Introduction

The highest amonge all liberal artes, is that phylosophie, whiche byngeth remedie and health for the great and painful diseases of the minde.

Much diligent labour is taken, to cherishe the body, much more ought to bee geuen to the soule, for as much as the diseases therof, be more priuy, more greuous, and also more perilous.

These diseases be named, and not without a cause, Sharp fozmes, greuous tormentes, scorages, brondes, and the varieties of mannes mynde, which byng with them much calamitic, and intollerable cozies, they be suffered to reigne: and contrarily, moſte pleaſaunt help

to wisedome.

tranquillitee, if they be conquered and kept downe. And to the easie accomplisshement of this, suche documentes serue much, as haue been of moſte excellent wittes, for the furtheraunce of good life, vnd maintenaunce of maners prescribed.

This is the greate rewarde, and the very fruite, that lerned menne take of their longe and painful study, not to gather many thinges for men to wonder at, or elles suche as he him selfe may crake of: but rather, to haue gotten, wherby he may helpe al men, and moſte chiefly him selfe, and not to lette them: as in a boxe of oyntementes, where out is taken salues, to help other men, the box ther

If ii with

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withall, neuer a dele the better.

Chriſten religion looketh for nothyng ſo muche, as that a cleane and a pure conſcience may exhilarate the mynde, and that affections, beyng ones ſtaied and ſettled, wee may be lyke vnto god and his aungels in continuall quietneſſe, and tranquillitee of mynde.

Remedies for ſuche diſeaſes be gotten, either of outward thynges, either of our ſelues, of God, or els of the lawe, and lyfe of Chriſte.

The nature of thynges is ſuche, that as they be all vncertaine, ſhorſte, chaungeable, and vile, the ſoule onely excepted which is in deede very man, at the leaſt, the moſte precious

to wisdomē.

parte of man: so all other thynges be translated from one to another, least men shoulde call any thyng theirs, besyde their soule.

Let no man thinke those thynges, whiche he hath in his possession, to be geuen him, but rather to be lent him for a season.

Wherfore it is great madnesse to renne into any synne, worthy greuous punishmente, for any worldly trifles.

Let no man auaynce him selfe bycause the giftes of fortune or of Body, haue chaunced vnto him, seeyng all suche traſſe shortly fadeth away: as beyng vncertayne, and not propre vnto vs. No no, as they be graunted vs, so they shalbe required

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ageine, at the vttermoſte, when death commeth. and oft times euen while wee be alieue.

Neither wee ought to mouen if that thing, whiche was lente vs, and as a man woulde ſay, geuen vs to keepe, bee asked as gaine, but it rather becommeth vs, to render thanks, for by reaſon wee haue ſo longe enioied the ſame.

It is to muche vnkindenes, to thinke, if thou haddeſt a longe ſeaſon a benefite, that thou takeſt wzonge, if it do not alway continue. Thou dooeſt rather wzonge, not to conſider, what thou haſt had, and howe longe, then ſtill to thynke what thou haſt not had, or howe longe thou haſt not had it.

Thou

to wisdom.

Thou oughtest not, to muche
to reioyse, whan thynges taken
from thy ennemies, come to the
of thy freendes: for such is the
speede of fortune, & such doubt-
fulnesse is in all thynges, that
bitter waylynge oftentimes for-
loweth vayne mirth.

Lette not thy herte faile thee,
all thoughe fortune tourne his
face: for merve euentides doo
often tymes folow careful mo-
nynges.

Now what condicion be our
bodies in, what life tã we loke
for, whiche be made of so vyle
and so bricke a mettall, our ly-
ues beyng with so many perils
besieged on every side?

And all thoughe it seeme sure
for a time, yet it will not longe

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indure. Therefore, what haue we, wherbyon we should (chiefly in suche vncertaintee of lyfe) bee hygge mynded, oz fierce of herte?

And for asmuch, as this life is none other thyng but a certaine pilgremage, whereby we still be entryng into an other lyfe eternall, and seeyng also, wee neede very fewe thynges, for the performance of the saide iourney, what hath this worlde woorthy longe suite? What folly, to seeke such thinges by paynefull seruitude, as wee be tossed and toured in a momente hither and thither.

For what ende oz purpose should we serue our neuer satisfied desire and appetite, whan
thyngs

to wisdom.

things to come be uncertayne,
and we at this present nede ver- fo
ry few thynges.

He is a verie free man, which
desireth only those thynges, as
be in his owne handes. On the
other side, he a bondeman and
claue that doth the contrarie.

Now I praye you, what o- 5
ther thyng is it to bee repleni-
shed with the gifts of fortune
than a footeman to be cumbe-
red with diuers and many far-
delles?

There is no man so dull, no
suche lacke wit, but hee rather
prepareth and fitteth him selfe
for the citee, where he purpos-
eth to dwell, than still seeketh
thynges for his iourney.

Sithens this our lyfe is of

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Introduction

nature drouping and sleeing,
the moſte parte therof, and al
moſte, all is ſpent in perturbation,
in troubles, in fantaſies:
we cannot ſay, wee liue all the
while, that wee bee toſſed with
affections, and in eſpecial, whā
the feare of death troubleth vs.
And where as death may come
to vs, by an infinite ſorte of
waies, it is greate folly, to feare
that it ſhould come this way or
that way: and ſeyng that it ſhall
of neceſſitee come, wee may not
commit any greate miſchiefe or
wickedneſſe, to auoyde it, nor
wee ought to mourne, though
it chaunce.

Our life beyng oppreſſed with
ſo many diuers miſeries. what
neede we to kepe it with ſuch an
feitic

to wisdom.

gietie: to let so much by it, being
also wee go to an other, whiche
is a life euerslastyng. Let vs so
order our selues, that we haue
redy passage to that life, whiche
is replenished with al goodnes,
full of ioy eternal, full of mirth
euerslastyng.

Our errors oppresse vs, rather
than thynges therein selfe:
where as wee ofte times thinke
them to be greates euilles, that
are none in deede, and greates
gooddes, that of truthe are
wozthe nought.

The nature, condicion, and
true value of thynges be those,
whiche I haue reherced in the
beginnyng: whereby it maye
be playnly gathered, that there
is nothyng fayre, nothyng
of

Introduction

of price, finally nothyng to be accounted ours, but onely be-
true.

Where as deliberacion is ta-
ken, we beyng in doubt, to whiche
the parte wee maye moſte in-
cline the loue of our body, and
the deſire of thyngs here in this
life, that is to ſay, the loue of
our ſelfe, is chiefe counſellour
and one that wee altogether fol-
lowe.

This weakeneth the ſtrength
and manhod of our myndes
much, that nothyng can bee
ſpottell, but it is eaſely able to
penetrate theym, nothyng
ſcander or ſmalle, but it maye
be able to diſturbe them.

This blyndereth the eyes of the
mynde: and whan affection
hath

to wisdom.

have ones gotten the vpper hand
we flatter, wee yelde, wee obey
them, as our loydes and rulers.

Thus we holde thinges with
tooth and nayle, that are alpen
from vs, as they were oures :
and if they be withdrawen fro
vs, wee lament, tourmenting
our selues, as though wee had
greate losse.

Wee neglecte our owne, as
none of ours, and doo shonne
thynges profitable, as verie
hurtfull to vs, embracing thyns
ges hurtful, as very profitable.

The harmes of other folkes
seeme small, but we thynke our
owne, being nothyng so greate
as theyze, intollerable : neither
content with that we wiche our
selues, nor yet pleased, if we
might

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myght obtaine that that other men muche desire. We lyke not our selues, this world, the condition and estate thereof, doeth not satisfie vs, we wolde haue the natures of all thinges turned, such is the impatiencie, that groweth of deintie fantasies.

What punishment may bee compared with these? trewely the tormentes amonge damned spirites be none other. The dyuels theym selues haue none other punisshemente, than that they be vered with enuy, hatred and wroth.

A man may see the countenance of them, that be inquired with these affection, how variable, how carefull, how pynnyng, how cruelly, how fearefull they

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to wisdom.

thei be, and in like trade be their
minde racked and tourmented
within them.

Angre, whiche is the sorest of
all other perturbacions, and
worste of all other becommeth
a man, for it tourneth his na-
ture into a cruell beaste, and al-
though euery trouble doeth ob-
scure and darken the iudgemēt
of the minde, yet moſte of all
yeer overwhelmeth it with dark-
nes so sore, that it ſeeth neither
truth, profite, nor comlineſſe.

It eateth vp the hert, and drin-
keth vp the holſom bloud of the
body, conſtraynyng man to do
that thyng, wherof repentance
ſhortly enſueth.

How Shamefull a chaunge is
there in the face, what ſodeine
temper

Introduction

tempestes arise there, what bue-
nyngcies, what snuffing of the
nose, what grennyng of the
teethe, what sompyng of the
mouthe, what palenesse, what
stuttyng of tong, finally, what
terrible and vncomey crynges
bee there in him, that is infla-
med with this fury? Truly such
that come, whiche haue in their
angre beholden them selfe in a
glasse, haue not knowen them
selfe.

The angry man for his grim
countenance, his sharpe wo-
des, and cruell deedes, oftentimes
loseth muche of his auctoritee,
much beneuolencie is taken
from him, his friendes forsake
him, no man will mete him, he
is lefte all alone, all men hate
and

to wisdom.

and abhorre him . Wherfore
great wise men netter eschewed
thing more, or cloked thyng
with greater diligence, than
they did Ire, and the woorkes
of Ire. An so much, that they
not only wrestled against their
owne nature, but in spite of hir
bearde gaue hir the fall.

What is more worthy to bee
scorned, than so littell and so
weake an animall, to rage and
stere vp so greate and so fierce
tragedies, for vile trifles, and
thynges of no value? as some
time for the giftes of the body,
or of fortune, yea and somtime,
wisely a goddes name, for one
littell worde.

Thou shalt soon subdue an-
gre, if thou hold and fasten this
G thyng

Introduction

thyng in thy mynde, that is to
sale: No iniurie to be done, ex-
cepte whan the minde taketh
hurte, whiche no man can cor-
rupte, but onely he that possesse
th it, and that by defilyng it
with sinne.

Wee haue spoken hitherto of
thynges comyng from man to
mā, we wol now talk of higher
matters, as comyng of God.
How be it those thynges also
before reherſed were of God,
but those that folow, come from
what moze expreſſely and pro-
perly from him.

Of Religion.

There coulde nothyng be
geuen vnto mankynde,
moze greater or better
e ha

to wisdom.

than Religion, which is know-
lage, loue, and veneration of
the prince & maker of the world.

God is so beneficiall to no
man as he is to them, whom he
teacheth, how they shall truly
worship him. Therefore Dauid
the prophete reherſeth this as
monge the great giftes of God
ſhewed to the people of Iſrael:
Qui annunciat verbum ſuum
Iacob. &c. that is, which ſheweth
his worde vnto Iacob: his iu-
ſtice and iudgements to Iſrael.
He hath not ſo doone to all na-
tions, nor hath he opened his
iudgements vnto al men.

God is known by religion,
and beynge known, he muſte
needes be beleued and wooz-
ſhipped.

G II

Dns

Introduction

Onely God is pzince, maker,
and lozde of all thynges, which
alone is able to doo all thinges,
and knoweth howe to doo all
thinges.

This worlde, is in maner as
it were an house, or a temple of
G O D, whiche of noughte is
brought forth into this shape
and ornacie, that it now is in.
Therefore it hath receiued this
name Cosmos amonge the gree-
kes, and is called Mundus, of
the Latines, which both are as
much to say, as a comely Or-
nament, a beautiful thig: which
he so ruleth & gouerneth, that
we may no lesse wonder at the
conseruacion, than at the crea-
cion of it.

And lyke as in the house of a
most

to wisdome.

most prudence governour, nothing is done without his commaundement, so in this worlde is there nothing done, without his will or bidding: the which as he can all thynges do, so he knoweth how to do al thinges.

Angels, diuels, men, and beastes, trees, strokes, and stones, the heauens, the elementes, and to be shorte, all thinges are gouerned by him, and obey him.

There is nothyng made, nothing that moueth, nothing that chaunceth, nother stroke nor drawe, may bee lefte from the grounde, neither flocke ne feather may flee further, than his prescript or commaundement is.

In this lawe standeth the vniuersal world, neither is there

Introduction

in thynges any other chaunce,
fortune, or lotte.

He doeth al thynges with his
equitee and wisdom, not with
standynge by waies to vs vnz
known.

What so ever happeneth to
any man, that same tourneth
to his profit, if he be good: but
not to profite of wretched mo-
ney, or of worldly thynges tras
sitoxie, but of eternall felicitie.

What so ever thynges theres
foze chaunce in this world, thei
must be paciently taken and al-
lowed, as commyng of god the
author, lest we in ovr sonde af-
fection and foolishhe iudgement
seme to condemne and improue
the will of that moste ryghtus
ous and wise governour of all
thyngs

to wisdom.

thynges God.

And because wee be not able
to compasse, for what purpose
he doeth suche thynges: Wee,
as children and ignorant, what
is best for vs, doo lament, that
thynges most hurtfull, be not
geuen vs, takyng them as most
profitable: on the other syde,
abhorryng thynges most profi-
table, as most hurtfull. In so
myche, that oftentimes our ene-
mie can wishe no more hurte,
than that wee maye haue our
owne desires. And sayng we be
drowned in so great darkenesse
of Ignorance, goddes will is,
that we avoide al that is blame
worthy, and commit all the rest
to his gouernance.

We must exerce, whether we

G iiii

will

Introduction

will or no, that thyng, whiche
the gouernour of this so greate
a worke hath appointed vs to.
What madnesse is it therfore,
rather to bee drawn againste
our wil, with wepyng and wail
lyng, than to be led merily and
willyng to that we ar called to.

Cruely euery freend of God
will gladly obey the lawes and
wyll of God his freende.

This is the chiefe maner of
louyng god, as Christe saith
you shall be my frendes, if you
will doo that I command you,

Of Christe.

The attonement and the
reconciler of Mankinde,
with G O D, and the au
thor

to wisdom.

thour of our saluacion, is Iesus
Christe, God and man, the
only sonne of God almightie,
whome the father sente for the
same purpose, when it pleased
him to take pittie vpon man-
kynde, whiche had made him
selfe, to his owne great hyn-
dres, an enemy vnto God.

There can be no greater hurt
than by synne to bee separated
from God, the fountaine of all
goodnesse, and to be toured to
moste hurtful myserie, to be tak-
en from a most sweet life, and
leste to a moste bitter death.

For this purpose, amonge o-
ther thinges, Christe cam, that
he might teache vs the true and
streight way, wherein we might
gladly stande, and take our

Introduction

Journey to god ward: not swaying
from it the breadeth of an
heare. He hath shewed this way
bothe by wordes, and also by
example of his holy life.

All humayne wisedome com-
pared with Chyistes religiō, is
but durte, and very foolishnes.

What soeuer graue, prudent
wise, pure, holy, or religious
thing is with admiration, with
exclamacion, with clappynge of
handes, in the bookes of the ges-
titles red, commended, learned
by hert, praised aboue the moon
all this is founde more purely,
more rightly, more openli, more
easily in our religion.

Perfect wisdom is, to know
this Religion: and to liue ac-
cordynge to it, is perfecte wiser-
dom.

Introduction

beleue rightly, shall perceiue
is to his owne greate profite,
goodnesse, and comforte.

As there is nothyng more plea-
sant to mā, than to be beleued,
so it is euen to god, for no man
can think well of him, to whom
he committeth him self, afraied
of hurte.

The foundation of our sal-
uacion is to beleue God, to be
father, and Iesus Chyiste his
onely sonne, to be our law ma-
ker, and the holy ghaſte to be
breathed out of bothe, without
whom we do nothing, we thinke
nothyng, that can profit vs.

The true woorthypynge of
God, is to clesse and purifi the
soule from all diseases and vni-
clesse lustes, & to be tourned as
newe.

Introduction

thy a guest, must w all care, di-
ligence, & tenderneſſe be reteined.

He may not, thzough the foule
ſynge of synnes, be driven to
chaunge his lodgering.

Bodily workes be vnſaue-
except they haue ſauce from the
herte.

Know, that thou haſte God
in the moſte ſecrete parte of thy
herte, as witneſſe and iudge of
all thy thoughtes, in ſo much
that if thou feare his preſence,
thou wilt not onely auoyde all
naughtineſſe outwardely, but
also thou wilt not ſuffre vni-
cleane thoughtes to enter into
thy minde.

Love towards god, ought to
be ſuche, that thou eſteeme him
aboue all thinges, and that his
glo-

to wisdom.

træ, for no mā knoweth it in besy dede, except he liue therafter.

Chrystes life wienesseth his perfect humanitee, his myracles declare the infinite power of his deitie, his lawe sheweth his heavenly wisdom: so that of his perfect goodnesse of liuing, we haue exāple to folowe him, of his power and auctoritee, strength to obey him: of his wisdom, faith to beleue him.

Let his goodnesse prouoke the to loue him, his maiestie to worship him, his wisdom to beleue him.

If a man doo well consider those thinges, which Christ commaundeth, he shal finde all done for our profite, in so muche, that who so feeleth himselfe to beleue

to wisdom.

neere to his similitude as wee may, so that wee be, as he himselfe is, cleane and holy: & that we hate no man, but rather studie, by all meanes to profite all men.

The more thou transposhest thy selfe from thinges corporal vnto thynges incorporeate, the more godly life shalt thou leade.

Thus shall it be broughte to passe, that God may acknowledge our nature, as of kynne, and lyke vnto him, and make deitie in it, making it his true and right temple, much more acceptable to him, than church made of lime and stone.

The temple of God is holy, whiche are you, as witenesseth saint Paule. So noble, so worthy,

to wisdom

glory and honour be derer vnto thee, then all this life, al honour, and commoditees thereof.

And as whan one frende remembreth another, he is moued with a frendly and honest ioy, so let all diuine thynges seeme frendly vnto thee, that is most acceptable & pleasant, & be thou conuersat in them most gladly.

As ofte as thou hearest God named, see that a greater and a more excellent thyng strike thy remembrance and minde, than mans knowlage can attain to.

Hear the saynges, that be spoken of him, and of his saintes, not as thou hearest bayne fables, but with great admiration of minde.

Judge nothyng rashely, nor

Introduction

pronounce thou any thyng of
god, and his woꝝkes, but thou
do it with reuerence and feare.

It is wickednesse, to iest
pon holy thynges, oz to vse the
sayinges of holy scripture, as
foolische toies and triflynge ta-
les and scoffynges, euen as
man shoulde spynkle durte in
medicine, adozned for reuerence
of health. But to apply it to
thy communicacion oz baudyng,
is a thyng abhominable, and
in no wise to be suffered.

It becometh al thynges there
to be meruayled at, and to be
receiued with woꝝthy reuerence
into our hertes.

Be presente at readyng and
preachyng of goddes woꝝde,
and all that holy is: and vnder-
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to wisdom.

stande, that what so euer thou
eether seest or hearest there, is
moste pure, most holy, and ap=
perteyneth vnto goddes maie=
tie, whiche as wee may easily
worship and adoze, so wee can
comprehende it by no meanes.
So that thou maiest alwaies
iudge moze higher thyngs to be
bidde in that diuine wisdom,
than the strength of mans wit
is able to aspyre vnto.

We reuerence the sayinges of
wise men, ye although wee doo
not well vnderstand them, how
much moze than dooeth it be=
seme vs, to geue condigne re=
uerence vnto godly saynges?

As ofte as thou herest Iesus
Christe named, remembre thou
his inestimable loue towarde
the

Introduction

thee, and let the reherfall of his name be vnto the full of sweetnesse and veneration.

Whan thou hearest any title or propre name giuen vnto **Chyste**, lifte vp thy selfe vnto the contemplacion therof, and praye vnto him, that he wyl shewe him selfe, euen suche one towarde thee. As whā thou herest him called merciful meke or gentill, pray that thou may proue him the same vnto thee whē he is called almighty, desire that he may shew it, in the making thee, of the most wretched sinner, a good liuer, of an enemy, his sonne, of nothyng. Some thyng: whan thou hearest him called terrible, intrete him to feare them, of whome thou

to wisdom.

art feared: Whan thou callest
him lord, loke than thou serue
him: whan thou callest him fa-
ther, see thou loue him, and see
thou shew thy self a child, wor-
thy to haue so noble a father.

There is nothyng in all the
worlde, whose originall, whose
beginninge, whose power and
uertue, if thou beholde, but it
may giue the matter, highly to
praise hertely to worship God,
the authour of all together.

Begin nothyng, but thou
firste call for the helpe of God.
For God, in whose power are
all thynges, geueth prosperous
furtherance and finishing vnto
euerie acte, as wee do begin
in his name.

What so ever thou shalt go a-
bout

Introduction

boute, ever haue an eye to the ende thereof, and whan thou haste taken good counsell, bee not carefull, but put thy truste in him, in whose hande resteth the lucke of all thinges.

And holinesse remaineth in the secreete partes of the hertes, labour therfoze to vnderstand, what thou praisest, that thou maiest lose no time in lippe labour. And whan thou praisest: lette thy herte, thy mynde, thy tongue, and all thy gesture agree together, that al thy whole action may moste excellently agree in it self. Diuine scripture accurseth him, that doeth the woorkes of God negligently.

If it be shame for a minstrell to synge one thyng, and play

to wisedomte.

an other not consonant to that
he syngeth, it is muche more
shame for vs, to say one thyng,
with our mouth, and thynke an
other in our herte. Let our des
syes be sober, and of such sort,
as be worthy to be asked, and
meete to be geuen of god, leaste
our vnmeete and fonde desires
offende him.

Whan thou goest to meate,
remembze the infinite power of
god, which made all thyng of
nought: remembze also his wis
dom and benignitee, which su
steigneth the same: and finally
call vnto minde, his mekenesse,
and clemencie, whiche feedeth
yea his extreme ennemies.

Ponder and way, how great
a thyng it is, to prepare diuers

¶ iii and

Introduction

and sufficiente vitayles, to se
many mouthes, as bee in the
worlde, what a thing it is to co
serue al thinges, and kepe them
from distruction, whither they
fast bow, of their inclinacion.

No wisdom of man, noz pe
of angel, were able in any wyse
to perfourme this thyng, no
noz yet ones vnderstande how
it is brought to passe.

Seyng therfore, that thou le
uest of his giftes, cōsider what
curled vnkindnesse, and what
damnable rashnesse it is, to bee
so bolde, to fall at debate with
him, by whose benefitte and
wyll, thou haste thy beyng,
and lenger shouldest thou not
be, if he wolde not.

At thy table, let all thyng bee
chaſte,

to wisdom.

chast, pure, wise, holy, euē as he
is, whose giftes thou art nowe
in hande with. Let al backby-
tyng, bitter woꝝdes, fierce and
cruell speakynge, bee secluded
from the table, where thou se-
lest the incredible swetnes and
clemency of god towarde thee.

Wherfore it is moze intollez-
rable, that thou shouldest con-
tamine that place with shar-
nesse, and hatredde againste thy
brother, wher thou fideest much
fauour and gentill softnesse to-
warde thee.

This thyng the Gentiles wel
perceiued, whiche for the same
shil named al thinges, dedicate
and belōging to the table, with
names of pleasauntnesse and
myth, as feastes, iūkettes, and

¶ iii

GENE

Introduction

gandes, where it was counted
a greuous offence, any sad, he-
auie, oz heynous thing, cyther to
be done oz saide.

Seepeyng therfore, thou haste
God to thy gouernour, whiche
is most in might, wisdom, and
liberalitee, putte away the in-
ordinate regarde of thy selfe,
wherin thou semeest, to mistrust
his goodnes, and labour only,
how to maieest please and con-
tente him. It is a greate foo-
lishnes, to say, oz doo any thing
amisse: a madnesse to displease
him, for the contentacion of thy
table, from whome all nourish-
mentes come: a madnesse, to
get his displeasure, of whom
thou laborest to obteyne a be-
nefite: namely for asmuch as
the

to wisdom.

the life is not preserved by meat
but by the wyll and pleasure of
god: accordyng to the sayng of
scripture: Not in bread onely
liueth man, but in every worde
of God.

We haue by indenture of Ies
su Lorde of all, in heauen and
earth, that they shall lacke no
thyng, which seeke accordyngly
the kingdom of god, and righte
tuousnesse allowed before him.

Seyng therfore, that God is
so bountifull towards thee, in
his giftes, be not thou unkinde
to thy brother, accomptyng him
no lesse to be the sonne of God,
than thou thy selfe: and that
god is no more bounde to thee,
than to him: and that he hathe
only made the a minister of his

¶ v

gifts

Introduction

gistes, of whom next vnto god,
thy brother should aske reliefe.

Neither is there any thyng
more truely geuen to Christe,
than that that is bestowed vpon
pon the poore.

When thou haste with meates
and drinckes refreshed thy
selfe, consider whose prouidēce
and power it is, to susteine the
life with suche thinges as thou
hast receiued, and giue thanks
therefoze to God, not as thou
wouldest to him, whiche hath
prepared sustenance for thee,
with his money, but such thanks
as are mete for him, which
hath made boothe thee, and
also the meate susteyninge the
life, not by the strength of the
saide meate, but by his diuine
power

to wisdome.

power, & inestimable goodnes.

At thy downe lying and vpris-
sing, remembre the benefites of
God, not onely towarde thee,
but towarde all mankinde:
yea and al the whole worlde.

Consider, in what dangers
man is, while he lieth lyke a
deade carcas, hauinge no po-
wer of him selfe. Wherefore
Christe must so muche the moze
instantly be sought vpon, that
he may vouchsafe to defend vs
silly wretches.

Hede ought to be taken, that
we prouoke not him to wrothe
and anger, by any our synne,
seyng he is our keper, and our
gouernour.

Arme thy foreheade and thy
breste with the sygne of the
croste,

Introduction

croffe, and the secreete parte of
thy hert with deuoute pzaiers,
and holy meditations.

And whan thou shalt goe to
thy bed, looke that thou thynke
euery day re'sembleth the whole
lyfe of man, whome the night
succeedeth, and sleepe a very ex-
presse token of death.

We must therfore pray vnto
Christe, that he vouchsafe, to
bee with vs euer fauourable,
both in tyme of lyfe and death,
and that he vouchsafe to grant
that to be pleasant and quiete
vnto vs.

Wee muste praye him, that
straunge dreames feare vs not,
but that euen sleappng, we may
haue him in mynde: and that
refreshed with his comforte, we
may

to wisdom

may rise merily in the morning
remembryng his blessed death,
the price whereby he redeemed
mankind.

Thou shalt keepe thy bedde
chaste and pure, so that thy ene-
mie, the author and headde of
all filthynesse, maye haue no
clayme ne right therein.

And with the sygne of the
crosse, and inuocation of the
name of god, but specially tho-
rough holy thoughtes, cogita-
tions, and stedfast purpose ne-
uer after to offende, shalt thou
driue all the power of the feend
from it.

When thou risest in the morn-
ing, commit thy self to Christ
rendrynge thanks vnto him,
that he hath preserved the that
nights

Introduction

night, through his help and
iution, from the deceites and en-
uie of that cruell ennemy.

As thou haste firste slepte the
night time, and arte now risen
again: so remeinbze that our
bodies shall first slepe by death,
and after be restozed to life by
Christe, whan he shall appere
and come to iudge bothe quicke
and deade.

Beseeche him, that it may bee
his will, and that he cause thee
to spende the day folowynge in
his seruice, so that thou mayest
nother hurte, nor yet be hurte
of any man, and that thou so
compassed on eueery side, and
defended with christian godly-
nesse, mayest safely escape the
nettes & snares, whiche the de-
uil

to wisdom.

nil, most deceitful enemy, neuer
reasseth to lay for mankynde.

Woorship Mary the blessed
mother of God, and other holy
saintes, the deere beloued fren-
des of Christe, dwelling with
him in life euerlastyng.

Rede and here ofte times the
life and act? of them, that thou
maist folow the same.

Let thy thoughte and reporte
of them be, not as of men, but
as of persons, that by the goods-
nesse of God, haue transcended
all nature and humaine excel-
lency, and now righ conioyned
with God.

Where as there is so greate
likenesse of men, both in body &
mind, they being al brought in
to this world by one right and
title

Introduction

title, made and appointed to a certaine communion and societie of lyfe, to the preservation whereof, nature hath proclaimed this law: Let no man to an other do, that that he wolde not haue doone to him selfe.

He that restored nature decayed hath professed this one doctrine to be his, but yet exprestyng the same moze at large, and setting it out moze plainly, for to make the nature of man perfecte in euery condicion, and as lyke vnto god as it may be, he commaunded vs, not onely to loue one an other, but also to loue our enemies, that wee may be like the father of heauen, which sincerely loued his enemies, as he declareth by his great benes-
fices

to wisdom?

fitte shewed vnto them.

And howe is it to be marked,
that the nature of man is such,
that we woulde them to be our
freendes, whom we our selues
can in no wise loue.

Of Charitee.

This moste wyse maister
and guyde of our lyfe,
hathe geuen vs this one
document, to rule our lyfe by,
that is, to loue one an nother:
knowyng, that by this onely
rule, we myghte leade a blessed
lyfe, without neede of any moe
lawes.

There is not a moze blessed
thyng than to loue. And there-
fore god and his aungelles, bee

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moste

Introduction

moste blessed, as they that loue
all thynges.

Nothyng is more wretched,
than to hate, by the whyche af-
fecte, the diuelles bee moste mi-
serable.

Crowe loue weleth all a like:
where true loue reygneeth, no
man seketh preferment, no man
stealeth from his well beloued,
accomptynge all suche thynges,
to be with hym selfe, which are
with his frende.

Loue contendeth not with his
dere brother, nor thynketh not,
that he doothe hym any iniurie
at any tyme, and therfore he nei-
ther remembreth displeasure, ne
enuyeth hym, because he loueth
him: no man reioyceth in the
myssfortunes of his frende, nei-
ther

to wisdom.

ther is grieved at his prosperitie, but contrarywise, he ioyneth with them that reioyce, and weepeth with them that wepe, according to the saying of the Apostle. And this dooeth he not sayntly, but with all his herte, for as muche as he esteemethe those thynges, whiche apperayne to hym, whom he loueth, as his owne.

The moste sure, sounde, and true example of this maner of luyng are the actes of Christ, set before our eyes.

For the Sonne of God came downe from heauen, to teache vs the right trade of living, not onely in worde, but also by example of lyfe that we might, our hertes being illuminate by

It

that

Introduction

That his clere soonne beame of
veritee discerne the truthc of e-
very thyng.

First he beyng exercised in all
kyndes of paciencie, what mo-
deracion of mynd dyd he shew,
not withstandyng his infinite
power and myght: and albeitt
he was assauted with so many
and greuous iniuries, yet neuer
gaue he any euil worde agayn,
teachyng all onely the waye of
God, and abhoryng the con-
trary.

He suffered hym selfe, to bee
bounde, whiche myght haue ou-
uerturned the hole worlde with
a becke. How patiently suffered
he his false accusers.

Finally, he so behaued hym
selfe, that no man myghte per-
ceiue,

to wisdom.

reine, he had any power, but
all ouely to helpe other.

The king and lord of all, by
whom the Father made this
worlde, how lowlye suffered he
hym selfe, to bee made equall
with the vilest sorte of men, ha-
uynge nother house for him self,
nor sustenance for his beloued
ministers.

The maker and governour of
nature, was partaker, and felt
all the miseries of the same: he
hungred, he thyrsted, he was
weried, and ofte dyd mourne.
Why suffered he these infirmis-
ties, but onely for our instructi-
on: So greatly loued he peace,
concorde, and charitee, that he
pursued no synne, more than
pride, arrogancie, ambicion,

Introduction

Contention, strifes, and p[ri]u[ate]
hatredes, whiche springe out of
the sayde p[ri]de, shewynge that
there is nothyng, why a man
shoulde take any thyng vppon
hym arrogantly, by reason of
these outwarde, or elles bodily
gyftes, seying they are comyng
and going not of our owne na-
ture, neither are these thynges
deriued from the inwarde po-
wers of man, or of vertue, but
geuen and taken awaie by god:
because no man shuld auance
hym selfe for suche gyftes, or
forget from whens they come,
neglectyng those menne, for
whose reliefe he receyued them
of God.

And to subdue the synne of
p[ri]de, and that no man shoulde
stande

to wisdom.

Stande in his owne conceite,
though he had been obedient in
all pointes of religion, and fully
obserued the lawe of the go-
spell, Christe saith these wo-
des: Whan ye haue doone all
that I haue commaunded you,
saie that ye are but vnprofita-
ble seruantes.

Howe great therfore is their
foolishnes, which glory, as per-
fecte Christians, preferring the
selues, as concernynge the obser-
uacion of the law, before all o-
ther, wher as oft times, he whō
thou thinkest very naughtie, in
comparison of thy selfe, is ma-
che richer in vertue than thou,
& destinate to saluacion, whan
thou shalt be appoynted to eter-
nall miseries.

¶ Ill

god

Int rodaction

God, that hath taken all iudgement of men from manne, because the one is blynde and ignorant in the secretes of another's hert, reseruyng the knowledge of hertes only to hym self.

The outward thinges, which the eye of man onely beholdeth, are but weak and vncertain tokens of the inward secretes.

Wherfore it is not lawfull to giue full sentence of any mans vertue, vice, or disposition, by cause ye haue twise or thise be in his company, ye can geue no sentence of him, though ye haue ben with him a hundred times, No, though ye haue ben of longest familiaritee together.

Very depe and darke are the
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denues of mā's hert, and what
mans sight is so quick to perse
thorough so greatte a myste of
darkenes.

And secyng, that god hath re-
demed all mankynde, and that
with so great a pryce from the
seruitude of the deuill, lette no
man be so bold to contemne or
deceiue his owne soule, whiche
god so entierly loued, that he
shonke not, to giue his life ther
for.

The lord was crucified, for
vs all, and for eche one of vs.

Thinke not, that thou canste
please god, if thou hatest hym,
whom god loueth. For he re-
quireth none other thanks,
but that we do loue and shewe
our selues frendli to our felow

Ab

seruans

Introduction

Servantes, as he being our lord
loued vs, whan we were leude
and naughty, and deserued mu-
che euill.

Here beganne he the mutuall
bonde of loue betwene manne
and man, and men towarde
god, that is to saie, here he laide
the fundacion of mans felicitie
and fenisheth the same in heuē.

This is the lyfe and grace of
Christ, wisdom exceeding mans
nes capacitee, agreyng in equi-
tee to theym, that haue vnder-
standing, and al: tryng all men
to goodnesse.

Let no man thynke hym selfe
a right christian, or to be in the
fauoure of god, yf he hate any
person, seing that Christe hath
commended al men to our loue
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to wisdom.

and frendshipp.

Be frendly to man, whom
god willethe the to fauour: if he
bee woorthy, loue hym for his
woorthynes: if he be vnwoorthy,
yet loue hym because god is
woorthy to be obeyed.

Neyther fastynges, nor yet
great richesse bestowed amonge
poore folkes make a man accep-
table to god. Only Charitee to-
ward mā bringeth this to passe,
as the Apostle hath taughte vs.

Thou oughtest to loue euery
man as thy naturall brother,
reioycyng of his prosperitee,
and sorowynge for his aduersi-
tee, being alwaie ready to helpe
him to thy power.

Lette neyther nation, citee,
nor kinrede, let not profession,
state,

Introduction

state, ne condicion of lyuyng ,
let not wyt dimynishe this af-
fecte of loue : for there is one
father of all, God, whom thou
art taught of Christ, to call fa-
ther daily : which wol acknow-
lage the to be his childe, if thou
in lyke maner knowlage al his
childzen to be thy brethern.

Be not ashamed, to take him
for thy brother , whom Christ
disdeigneth not to take for his
sonne.

God brought peace, concord,
and loue into the worlde, the di-
uell, as mooste experte artificer,
inuented partakynge, quarel-
ling, pꝛiuate profit, dissenciōs,
debate, and warre.

God, willyng our saluacion,
sprynkeleth amonge vs beneuo-
lence

to wisdomē.

lence: the diuell, willynge our
distruction, soweth hatred and
enmittee.

Small substance encreaseeth,
where con corde reygneeth: by
dis corde, great thynges are sca-
tered, and come to naught.

They that studie, to make
peace and con corde betwene mā
and man, stablishyng the same
with all theyr myght, shall be
called the children of god: and
they that dooe the contrary, the
children of the diuel, as Christe
him selfe plainly testifieth.

The highest poynt, wherin a
man passeth the fiercenesse of
all wyld beasts, is battell, 'a
thyng moze agreyng to beasts
vnrasonable, than to manne,
whiche is well declared by the
name

Introduction

name, that the latines haue geuen it.

Howe muche dooeth nature
hise selfe abhorre from warre,
which brought forth the man into
this worlde, naked without ar-
mour, shapping hym to mekenes
and lowely societee of lyfe.

God also abhorreth the same,
which wol and comādeyth mus-
tiall loue betwene man & man.

One of vs maye not warre
with an other, ne hurte one the
other, without greuous offence

If thou suspecte any man, to
beare grudge or displeasure in
his mind towarde the, labour
with hand and fote, reconcile
and pacify him, spare thou not
in this behalfe to pray to flatter
and to bestowe thy goodes, so
that

to wisdom.

that thou mayst therby obteyne
the fauour of all men: For this
is the moſte readye and com-
pendious waie, to come to god
his fauour.

Thou ſhalte ſcorne no man,
remembryng, that what ſo eue
chanceth to one, maie happe to
an other. No, rather giue than-
kes to god, that he hath kepte
the from ſuche daunger, and
praiſe partly, that no lyke thing
may fortune to the, partly for
remedy vnto hym that is thus
afflicted, or at the leſt that god
wyl geue hym grace, to take
it thankfully, and helpe hym
yf thy power wyl extend ther-
to.

It is a token of a dogged heart
to reioyce in an other mannes
miſſes

Introduction.

misfortune, and not to pittle the
common course of nature.

See mercyfull to man, and
God wol haue mercy vpon the.

The fortune and chance, that
foloweth mankind, is common
to euery man, thretning dayly
all men, and hanging ouer eue-
ry mans head.

Thynke it not possible, that
thou canst doo any thing more
agreyng to this loue, dewe vnto
to manne, than if thou bynge
theim to the greatest good of
this worlde, Vertue.

Agayn, thou canst dooe no-
thyng more repugnant to loue,
than to byng any man by euill
counsaille, example, or other-
wise vnto synne.

The chiefest and happiest of
all

to wisdom.

all other thynges, is for a man
to loue, yea although he be not
loued againe, yet that not with-
standing to be loued, is the swe-
test and the surest thyng.

No treasure is of so great cer-
taine: as perfecte loue and as-
surance: no garde so stronge, as
faithfull frendes.

He taketh the son out of the
world that taketh loue fro lyfe.

True loue, sure and stable
friendshipp resteth in theym only
that bee good and vertuous, as
monge whom, loue lyghtly in-
creaseth.

Evill men are so farre from
louyng the good, that they can
not one loue an other.

The rediest wate to be loued,
is first to loue. For loue is al-
lured

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lured by nothyng so muche as
by loue.

Loue is gotten also by Vertue, whiche of hir selfe is so amiable, that ofte tymes she insuiteth, and in maner constrayneth men to loue hir, which neuer knew hir.

Loue is also allured by tokens of vertue, as by demure softnesse, by comely shamefastnesse, by humanitee, by gentill and faire speeche, specially yf thou neyther saye ne dooe any thyng, that sauereth of arrogancy, insolency, or malapert vncleennesse. Let all thy actes be swete, soft, gentill, and pure.

The venome of loue and amitee is, to loue thy frende so, that thou yeldest vppon occasi
on

to wisdomes

on to hate hym, or so to take
hym thy frende, that thou thynk
hest he maie be thyne enemy.

This sayng is godly, I hate
as one redy to loue.

Let no remembraunce of dis-
pleasure be, where loue is, no-
ther thynk, that he, whom thou
takest for thy frende, can be thy
ennemie, for els shall thy loue be
veray weake and brickle.

In frendshyp muste be suche
faith, constancy, and simplicitie
that in no wyse thou haue any
suspicion in thy frende, or geue
eare vnto theym that suspecte
hym, or shall euill repozte hym.

Lyfe is no lyfe, to suche as
lyue in suspicion or feare, but
rather such lyfe is a continuall
death.

Introduction

Be not inquisitiue, howe o:
ther men liue: fo: thei that passe
to much of other mennes affay:
res, ofte tymes loke vpon thei:
owne businesse but sklanderly.
It is a point of great folly, well
to knowe other men, and not to
know thy lelfe.

Of this thyng rise many pry:
uy grudges, and suche as vse
these thynges, be most cōmonly
they, whiche can spie a smalle
mote in an other mans eye, and
not see a greatte beame in their
owne. It is great foolishnesse,
to know other men so well, and
to know them lelfe neuer a dele

Thou mayst not alonely loue
men, but also reuerence suche
as becommeth the, honestly be:
haupng thy lelfe amonge them,
wherin

to wisdom.

wherein consisteth the office and
dutie of our hole lyfe. To the
better accomplishment wherof,
thy part is, diligently to marke,
where, whan, and with whom
thou doest or spekest any thyng.
Whan thou arte in presence of
men, so order all the partes of
thy body, & in speciall thy eyes
and countenance, that ther may
be no token of disdeine or con-
tempt perceiued.

Use no wanton gesture, but
let quietnesse and pleasant ser-
uice, tokens of a quiete and
clere minde, alwaies temper thy
countenaunce.

The fayre and most fauour-
able couerture of mans face, is
modesty and shamesfastnes, whi-
ch so sette forth mans counte-
nance

Introduction

Naunce, that without the same,
it seemeth a thyng verate defor-
med and detestable.

All hope of reconery is passe
in hym, whiche now is no moze
ashamed of euill doynge.

Shewe not to muche seueri-
tee or grynnesse in thy counte-
naunce. For therby men con-
teure, the mynd to be cruell and
vnculy.

Laugh not to ofte, nor out of
mesure, laugh not to loude, nor
that thy body make withall, lest
thou be mockt & laught to scorn
for suche thy foolish laughter.

Ther mai be a cause of laugh-
ter, but there can be no cause of
scornfull laughter.

To scoyne good thynges is
wickednesse, to moche culy, cru-
eltee

to wilsdome.

eltee, and to iest at other meane
things great folyshnesse : to
scozne good men, wickednesse,
leude men cruelnesse, familiarly
acquainted, immanitee, vnknown
men, madnesse: to be thort,
a man to scozne a man inhu-
manitee.

Let thy ries bee quiet and sle-
py, plaie not with thy syngers
as iuglers vse to doe.

Accustom not thy selfe to strike.
for oft times after a silly p folo-
weth a blow, and from blowes
men com to clubbes & swordes.

Giue only good men true and
right honour, whiche commeth
from the reuerence of the mind.

Honour suche as bee in office
and auctozitee, and bee obedie-
nt vnto theym, although they

Introduction

commaund greuous and peyns
full thynges, for god willeth it
so to be, for a publike quietnes.

Geue place vnto rithe men,
lesse they stered to anger, hurte
bothe the & other good men to.

Arise vnto age, and reuerence
it, as in whome consisteth ofte
tymes great experience & know-
lage of godly lyuyng and wo-
ldely polycie.

Be not onely euen with theim
that honour the, but accoꝝdyng
to the apostles pꝛecepte, pꝛeuent
theym whan thou mayst.

It is an argument of greatte
rudenesse, not to salute hym,
that saluteth the, a great poyn-
t of barbarousnesse, not to wishe
wel againe to hym, that wisheth
well to the.

Howe

to wisdom.

Howe small thynges, and of how light cost are salutation, fayre speeche, gentylnesse, reuerence: And yet how great frendshipp engendze they, yf they bee blessed: what amities do they dissolve, if ye omit theym?

What peruerse ignorance is it, not to reconcile and gette agayne the good wyll of many, whan ye maie haue it with so small a trifle.

The more gentilman, and the better a man is brought vp, the more lowly and carterisly he becometh hym selfe: the more villayne, the more disdainfull and fier. Somtime these vices com of dulnesse and lacke of knowledge, and for this cause, good leenyng is called humanitee.

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If thou salute, and be not saluted ageine, ascribe it to negligence rather thā to contempt. If thou be spoken to vnnanerally, attribute it to lacke of good maners, or to nature, and not to malice or hatred, bee not so lyghte, to bee moued with the breath of mans mouth.

By suche and other lyke holisom interpretations thou shalt leade an holy and pleasant lyfe, for so shalt thou loue every mā, and not thynke thy selfe offended or hurte of any persone. It is an olde pꝛouerbe, *Nat verax ne suspicax*, that thou bee true, be not suspicions: these wordes may be new, the sentence is old. *Nat quietus ne suspicax*, that thou be quiet, be not suspicions.

Loke

to wisdom.

Take that thou shewe not thy
selfe to contemne any man in
countenance, in gesture, word, or
dede. If thou beyng of lowe de-
gree, dispise suche as be thy su-
perious, howe shall thy inferi-
ours obey the.

If thou bee the greater, thou
by thy proude contemnyng of
hym, tournest thyne inferiours
hert from the.

Contempte is a thyng intol-
erable, for as much as no man
can thinke him selfe so vile, that
he ought to be dispised.

Many labour, to deliuer them-
selues from contempte, but mo-
rudy to be reuenged therof.

There is no man so great, but
fortune maie driue hym to nede
the helpe of the pooest, and
seeke

Introduction

seeke succour of the simplest.

Besyd̄es all this, there is no man, whom god is content to take for his son, that can iustly be contemned, excepte thou also in hym contemne goddes iudgement.

Use no doggish eloquence, seeke not pryse of cunnyng by contumelious speche agaynst thy brother, as touchyng whose reproche, better it were for the to be tounge tied.

Ofte tymes men vnknown & dispysed, are after founde worthy muche reuerence.

Of speche and comunicacion,

God gaue man a tounge, to be an instrument, to set forwarde, keepe and
pre-

to wisdom.

preserue the Societee of mannes
lyfe: for the maintenance wher-
of nature bindeth man to man.

This tounge is cause of many
comodities, if thou vse it well:
cause of many myschiewes, yf
thou misuse it. Therfore James
the Apostle doth resemble it be-
raile well to the sterne of a shyp.

Tounge muste be brydeled and
kepte in, that she neyther hurte
her selfe, nor any other.

Sinne is wrought by no ins-
trument so easily, ne so oft, as
by the tounge.

Thou shalt not rayle, curse, ne
hurte any man: thou shalt saie
nothing, either to the losse of his
goodes or good name.

Thou shalt not dishonestly,
proude, or malapertely rage
against

Introduction

agaynste any man, thou shalt
immoderately inuey agaynst no
man, although thou be thereto
prouoked: for so doyng, thou
shalt more hurte thy selfe before
god, and men of wisdom, than
him, against whom thou raillest.

To giue one euill word for an
other, is as muche as to wype
awaie one durte with an other.

To threatten, is a poynte of
naughtypackes, of dwellers on
the other syde of the water. Be
not of softweake a mynde, of so
tender an hert, that a few wordes
des be able to wounde the.

Be not to curiouse, in repre-
hendyng other men, but rather
labour, that they may not finde
in the any thyng reprouable.

And if thou chance, to rebuke
any

to wisdom.

any persone worthily, yet bfe
no crueltie in thy wordes, but
mynge thy sharpe checkes with
som mild cōmunicacion, that if
thou make any wounde, it may
be swaged therby: but ever ta-
kyng hede, that the fruite of re-
prehencion be not losse, whyles
that thou studiest ouer much to
mitigate the matter.

Beware thou flyde not into
flattery.

Assentacion is a foule vice, &
bringeth the sater to dishonesty,
and the hearer to great hurte.

Thynke nothyng so pzeious,
that thou oughteste for it, to
swerue from right and truthe.

Let neither ryches ne frend-
shipp, neither intreatie, ne thre-
teynages, let no feare of deathe
obtaine

Introduction

obteyne this of the.

Thus doyng, thou shalt be regarded and trusted, al thy saynges shall be as gospelles: yf thou do contrary wise, thou shalt nothyng be esteemed, ne thought worthy to be heard.

Let thy communicacion be sobe, ciuile, gentyll, and nothyng rough, rustical, or rude, nor yet ouer much curious, lest he shuld haue nede of an interpretour, that wolde vnderstande the.

Use no contumelious nor obstinate langage, vse not to flatter with nice and minced wordes.

There is a certaine meane, whiche neither leese his owne dignitie, nor taketh awaie an other mans.

Wanton vncleannes, is as well

to wisdom.

well to be refused in our talke,
as is popson in our meate.

Be not hasty, whan thou speekest, let not thy toung go before thy wit, make no aunswere before thou perfectly vnderstandest, what the mattier meaneth.

This saynge, What so euer first cometh to the tongues end whiche Cicero spake vnto Cistius of Athens, ought selde or neuer to bee admitted, for as muche as nothing ought to bee spoken among freendes, whereby amitie might be appeyed.

How foule, how perillous a thyng is, *Lingua quo vadis?*
Tounge whether goest thou.

Christe our lord, knowynge how many and diuers mischieses sprange of vayne communication

Introduction

nication, as quarillynges, discor-
des, & priuie hatredes, to the
entente he wolde, that mē shuld
be circumspecte in their speche,
thetned al men, that they haue
to make a counte of euery idell
word at the day of iudgement.

Therfoze the prophet saith.
Set y^e a watch vnto my mouth,
and a doore before my lippes.

Be not to busie in talkyng or
to fall of wordes: haue not all
thy cōmunication alone. There
is a certain ordre and course in
talkyng, although thou cōmon
with most vnlearned and vilest
persones. And yet drawe not
thy wordes soo, that thou
mayst seme to harkē to thy self,
and to doo so, because euerie
woorde that cometh from thee,
semeth

to wisedomre.

semeth a rose.

It is moze better for thee, as
monge wyle men, to harken
than to speake: yet sometime it
is no lesse faute, for a man to
holde his peace, than it is at an
other time to speake, whan it
behoueth him not.

There is no pleasure to bee
compared to the communica-
cion of a man, that is wise and
well lerned.

Be neuer to inquisitiue, for it
is painfull, and causeth hatred.
Thou knowest, what Horace
saieth, *Eschew a busy demaunders*
der, For the same is common-
ly a babbler.

Be not contencious or obsti-
nate in reſoning, but whā thou
hearest trueth, reuerence it with

L ii

Silence

Introduction

silence, and arise by therat, as
to a diuine and godly thyng.

If thou here no suche thyng,
yet take it freendely, and that
namely, if ther be nothyng said
wherby honestie, maners, and
good liuyng may be hindered.

Contention is nought worth,
where is no hope of amendmēt

Men can hardly beare arro-
gancy, pryde, or disdainful aue-
toritee, no not in men of greate
power, and al prayse worthy.

Bragge not in woordes, but
shewe in deede what thy coun-
nyng is, thinke not other men
delited in all thyng, that thou
takest pleasure of in thy talke.

Beware alwaies, that thou
doo nothing, that may disquiet
the, excepte it be closely kepte.

How

to wisdom.

How be it, if by chaunce thou
haue done any suche thyng, dis-
close it to no man, or at the lest
if thou doo vtter it, take good
heede to whome.

When thou committest any
thing of counsaile to thy freend
which thou woldest haue secretly
kept, beware thou vse therein
no maner of bozdyng, least he
at sometime hauyng a mind to
ieste, as thou diddest reuele and
open the same.

Keepe the secret counsaile com-
mitted vnto thee more warely,
than the money that is commit-
ted vnto thy custodie.

Nothyng should be safe and
sure in mannes lyfe, if secreete
counsell should want faith.

If thou promise any thyng,

L iii

per

Introduction

perfourme the same, although it be very harde and daungerous, and though it were but for this only cause, to discharge thy faith and promise.

If any thyng be promised thee exact it not, being alway streight in iudgement to thy self than to other men.

Thou must consider, that men haue witte, reason, and iudgement, thinke not, that thou canst perswade them, to take euil besides for thinges well doen, or to be deceiued by thinges counterfayted, cloked, or coloured, which at length bewray their selues, & the more craftilier they were hid, the more foule & hateful they are.

Cruelly a mans mind ariseth
for

to wisdom.

foze against those thinges, whers
with he hath ben deceiued.

Therfoze it is better, that all
thynges be open, plaine, vnclos
ked and simple.

Foz although Meritee some
times at the firste displeaseth,
yet at the length it is very amia
ble and louely accepted.

The truth may wel be peined,
it wil not be oppressed. It may
be blamed, it wil not be shamed

As the profit gotten by lyng
is nothing sounde nor durable,
euen so the damage that coms
meth by truthe tellynge, hinder
eth not long.

Absteyne from lyng, as from
a common rot. Foz there is no
biler thing in man, which ther
by separateth him selfe from

A IIII

God,

Introduction

God, and becometh the devils
bondman. And come the lie out
early or late: Shameful igno-
minie is sure the liers part.

What is counted more vile?
what worse than a lier? If men
knowe thee for a lier, no man
wil beleue thee, although thou
speakest neuer so truely.

Contrarywise, if thou bee
true of worde, thy verke shalbe
better beleued than other mens
holy othes and great sweryngs.

If thou speakest nothyng res-
pugnant, and if thy wordes as-
gree one with an other; thou
greatly needest neyther force of
memozy, nor any other art, but
alwaies to say that thou thin-
kest truth.

Truth ever consenteth to
truth.

to wisdom.

truth, falsehoode neither with
truth, noz yet with falsehood.

But if thou wilt thyne opi-
nion to be true, beleue nothing
lightly, but thinges approued,
oz els thinges that haue greate
likelphod of veritie.

He is in misery, and very mi-
serable, whiche hath so intan-
gled him selfe, that he can not
be loosed, but by a leasng.

Accustome not thy self in swe-
ryng. For the wise man saith:
That he, which sweareth much,
is replenished with wickednes,
and the plage of vengeance shal
not be longe from his house.

Christ in his gospel vterly
forbiddeth vs swearynge, and
teachyng vs to affirme, all that
truth is, with yea yea, & to deny

Al b al

Introd uction

all that fals is with, nay nay.

Our reuerence to God ought to bee greate, wee ought not to calle him to witnesse in euery place for euery trifle.

No, wee ought to call him to recoꝝde neuer, but againste our willes, and whan wee are compelled.

Hee that sweareth in serious mattiers, will also sweare in boozd for his pleasure. And he that woll sweare for a iest, will not sicke for an othe, whan he lieth.

They that beleue thee, wol as wel trust thee without an othe, as with all thy swear yng: and they that woll not beleue thee, the moze thou swerest, the moze they mistrust thee.

How

to wisdom

How men ought to be used.

There is a certaine difference to be had, betweene man and man. For some of them be of household, some only of acquaintance, and some be strangers vnknewen.

I call them of householde, that be of kin, or of affinitee, or with whom we liue together in one family.

Thou must loue all men, and so behaue thy selfe towardes them, that euen they, whome thou knowest not, mai perceiue thee to be a frend vniuersally to all mankind, and to will and wishe well vnto all men.

And yet thou shalte not, as a white line vpon a white stone,
We

Introduction

Shewe thy selfe a like towardes
all men: but som thou shalt ad-
mit to counsel, to some be obes-
dient, and some thou shalt re-
uerence, and to some thou shalt
render thākes, if thou haue re-
ceiued any benefit at their hand-
des, forgettyng not those, whose
diligence and faythfull seruice
thou haste vsed to thy commo-
ditee or profite.

Where as a mans good will
is to be taken and reputed for
the deede there he semeth to des-
serue not muche lesse thankes,
whiche endeuoureth him selfe
to doo pleasure, than hee that
hath doone in deede.

And he that hath vsed a mans
frendship or labour after this
maner, is no lesse bounde to res-
com

to wisdom.

compence him, than if he hadde
borrowed money of him: thinke
him no lesse thanke woorthy,
which hath to his power, with
sincere herte, bestowed his la-
bour, than he that lendeth his
money. Thinke him I say, so
muche more thankes woorthy,
as is the body deerer to a man
than his money, or any oute-
ward thyng.

Tary not, while thy familie
fred open his pouertee and ne-
cessities to thee, but hearken ra-
ther, and smel them out thy self
helpynge him of thy owne ac-
corde, tary not, but arise and
merte a righteous petition in
the teeth, that thou be entreated
before thou be ased.

Thou shalt not only loue thy
paren

Introduction

parentes, but also honour them
next vnto god, and shal be obe-
dient vnto their cōmandemen-
tes, euen as at Goddes owne
bydding, thzoughly perswaded
that they bee in Goddes steede
vnto thee here in earthe, and
that no man loueth thee more
intierly, nor more regardeth thy
wealth.

Next vnto these be scholema-
sters, byngers vp of children,
catours, finally all sache as
haue taught thee any good ma-
ners, which are of so great va-
lue, that man can haue nothyng
more pccious.

Loue these menne, and haue
them in reuerence as thy second
parctes, and lowly obey them,
countynge what so euer they do,
that

to wisedome.

that they doo it not for theyz
owne comoditee, but for thine.
And seying the mattier is so, þ
shouldest make sclender recom-
pence, if for suche kindenesse,
thou wouldest obstinately dis-
obey them.

Thinke not, but he loveth thee
tenderly, that repzehendeth the
frendly: he seldom hurteth, that
reprooveth thee, although he bee
thy enemy, for if he say trueth,
he sheweth thee, in what thou
oughtest to reforme thy selfe,
if he lay false thynges agaynste
thee, he teacheth the, what thou
maiest eschue: so that other hee
maketh thee better, or at the
least moze circumspecte.

Serche first the maners and
condicions of the, whome thou
doest

Introduction

doest purpose to make thy familiars, and enquire, how they haue ordered them selues, with their other freende, least it may after repente thee of suche acquaintance.

Refuse the acquaintance of him, whose familiaritee thou seest honest men to eschew.

Also shun them, whom thou perceiuest to loue thy gooddes better than thy selfe, as smelle feastes, or suche, by whose conuersacion thou maiest either ware worse, or fall into danger and perill.

Shonne all suche, as can not suffre their frendes to haue better fortune than they haue.

Those no such freendes, as litell passe to ieste of thy lyfe, to boorde

to wisdom.

boorde at such thinges, as thou
woldest haue kepte secreete, but
most of all, auoyde them, that
for a thyng of nought, woll bee
at utter defiance with their best
freende, reuengeyng him selfe
more vpon suche, as they haue
loued before, than vpon those,
whom they alwaies hated, bar-
barously perswadyng theim
self, the iniurie done of a frend,
lesse to be forborne, than the in-
iurie done of their enemy, wher-
in they plainely declare, that
they neuer loued: For if they
had, they woulde not so soone
haue ben offended. It were bet-
ter to haue suche percones for
enemies, than for freendes.

Be slow in receiuyng a frend,
be constant in reteynyng him.

¶

Those

Introduction

Chose a freende, that will not
onely please thee but also profite
thee. Auoide him that speaketh
al for fauour: and embrace thou
him, that wil truly and plaine-
ly admonithe thee of thy faute.

If thou take delite, to heare
thē that flatter thee, thou shalt
neuer here the truth.

Among the wild beastes, there
is none moze pernicious than
enuy: among the tame, none so
hurtefull as flattery.

As wisdom and vertue bee
much worthy all mens loue,
so is assentacion to be cursed,
hated, abhored, whiche letteth
vs to come to the saide vertue
and wisdom, by reason it pers-
wadeth, that we haue now all
redy obtained it.

More

to wisdom.

Moreouer plain admonished with
not a litle profit, which bringeth
a man to vertue, by teaching him,
what remaineth yet behind, and
how it must be brought to passe

If it greue thee to be reproved
do nothing reprove worthe.

He is in a very miserable case
that needynge a freende to warn
him, hath none.

Flee from the company of e-
uill men, as from men infected
with the pestilence. For conta-
gion is to be feared no lesse at
the one, than at the other: Ex-
cept thou thinke thy self able to
bring them to goodnesse.

And yet thou must not truste
thy self herein to much, stil re-
membryng, that as our nature of
it self is prone to vice, that so

It is the

Introduction

the gate and passage to Vertue
is very high, and with much
travaile and difficultee finished

Also serche, of what degree
and condicion thou arte, what
place fortune hath set thee in:
and thynke, what so ever estate
thou be in, no mo thinges be les
full for thee, than for other mē.

No, the more custom maketh
lesfull, the lesse let lust longe for,
luste staid by moderation.

Be gentill to thy inferiours,
lowly to thy betters, easy and
tractable to thy peres and com-
panions.

But yet so, that thou be al-
waies hard, stiffe, and ineroza-
ble to them, that intice thee to
vice.

Disdayne not to be contem-
ned

to wisdom.

ned of thy superiours, but thinke that thing, to come by course of fortune, rather than by the fault of the man.

If any thyng be doone vnto the of thy inferiour, which displeaseth the, thinke it not forth with, to be done of contumely, but rather of a certayne libertie: reckenyng also, that thou art veray delicate and impacient, if thou counte small tickelinges, great woundes. Thou muste not suppose thy selfe a man, and other men beastes, and that it is not lesul for them so muche as to speake.

Thou art a man, lyue vnder lyke lawe, as other men do.

And if thou haue more wisdom, or be a better liuer, than
¶ iii other

Introduction

Other men be, Metw thy selfe favourable vnto them, as to men vnlearned an weake. Pardon not vice in thy selfe, whom wisdom and vertue hath so strengthened.

If thou excelle not in vertue, why requirest thou to be better, esteemed than an other? if thou passe other, why moderatest thou thine affections no better, than the comon sorte of people.

It is better to take wronge, than to do wronge, better to bee deceiued, than to deceiue, which thyng natural wisdom taught many, as Socrates, Plato, Aristotleles, Cicero, Seneca, and Iache other.

Remember, it is a point of humane imbecillitie, to be deceiued
and

to wisdom,

and wander in blindness. Let not therefore other mens offences, and chiefly such as be done against thy selfe, ouermuch offende thee.

It is a token of a gentill and noble hert, to forgive: of a cruel fierce, vnnaturall, and vile Romaine, to retaine anger, which thing euen very nature sheweth in dombe beastes.

And seying God is redy to do nothyng more oft, or more gladly than to forgive, who is so mad to deny, but that the same thyng is both more godly and most excellent, by whiche we so much resemble the nature of that high and mighty God:

Deale thou with other men, as thou wouldest chryst should deale



with

with

Introduction

with thee.

And truly, it is meete, that thou graunte lyke forgeuenesse to thy neyghbour, as thou needest at goddes hande eyther for the same, or other like offences.

There is no prayer more acceptable, or of more efficacie as fore God, than that his sonne Iesus Christe our lord, hath taught vs, whiche is therefore named, Our Lordes prayer: Now thou canste not say that prayer with a pure mynde, except thou vtterly, and with all thy herte, forgeue thy brother, whatsoeuer thou wouldest god to forgeue thee. A great faute is forgeuen vs, vnder this condition, that wee forgeue a lighte offence.

What

to wisdom

What so ever one man offendeth another in, it is nothyng, in comparison of that, wherein we all offende god every houre: which is to bee esteemed & waied even so much the greuouser, as god is great & higher than man.

If thou bee discontente with any man, follow the counsaile of the Apostles saynges: Let not the sonne go downe vppon thy wrothe. When thou goest to bedde, cast out of thy minde, all debate, all angre, all displeasures, all desires and pensiuenesse, that thy mind beyng quiet and settled, thou maiest addresse thy selfe to quiet slepe.

Let him, whom thou hast ones forgiven, perceiue by some token, that thou hast forgiven

¶ v

him

Introduction

him vnfeinedly, that bothe hee
may see, thou hast forgotten ini-
uries past, and finde the frends-
ly, where thou maist help or do
him pleasure.

Beware whan thou arte mo-
ued, that thou auenge not thine
owne quarel, either by thy self,
or any other person. For thou
hast none auctoritee ouer an o-
ther mans seruauant, much lesse
in thy felow seruant. Thou art
iniurious to thy lord, if thou
leauie not the correction of thy
felow vnto him.

God is lord ouer al men, we be
all his seruantes, he thou con-
tēt to haue complained to him,
yea, complaine not at al: for the
eye of god seeth all thyng, and
as scripture testifieth, he knoweth

to wisdom.

with bothe him that dooth the
wzonge, and him that suffereth
it. Therfore geueth he this com
mandement, Leave the reuenge
ment of thine ennemies to mee,
and I will see them paid. For
seyng the iniury is in the herte,
and not in the dedde, onely god
knoweth, what thy herte was,
and what belongeth therto.

It behoueth thee, not onely to
loue thy selfe, but also to shewe
thy selfe worthy to be had in re
uerence, so that thou maiest bee
ashamed of thy selfe whan thou
goest aboute to doo any thyng
vngodly, wickedly, filthily, im
pudently, foolishly.

We ofte take that for an insult
ry, which in very dedde is none,
folowynge in suche wise oure
parcia

Introduction

partiall affections, that wee can
by no meanes ritely examin the
truthe of matters, but are dze-
uen to geue suche sentence and
iudgement, as they will.

What a mans behauiour ought
to be towarde him selfe.

Esteeme and beleue more
the iudgemēt of thin owne
conscience, than the glori-
ous reporte of the multitu-
tude, which commonly is bothe
rude and ignozant, and vnad-
uisedly both approueth and con-
demneth thinges vnknownen.

A troubleſom conscience tres-
menteth the minde, a quiet con-
science is high felicitie, paſſyng
al woꝝldy treſure and dignitie.

This

to wisdom.

This is it, that God promyseth in the gospel vnto his welbeloued children, that they shall receyue, euen in this life, much more pleasure, than they haue forsaken for his sake.

Fame shall nether profit the wicked person, ne in any hurte the good. What profite shalte thou haue more of thy greate fame, whan thou arte ones departed hense, than the praysed picture of Apelles, or the horse that hath the victorie in Olympia?

The sayde fame littell profiteth any man in his life time, if that he know it not, and yf he know it, what profit I praye you, bringeth it? a wise man will despise it, and it causeth
fooles

Introduction

fooles more to embrace folly.

The witnesse of Conscience
is true, sounde, and permanent
and shall be of greate autoritee,
whan God shall sit in that his
dzedful indgement, & is a mai-
stres of great gouernance, euen
in this life. This conscience is,
as the poet featly nameth it, a
brason wal to stand betwixt vs
and al dangers of this worlde,
neither is there any thyng so
terrible, that can Make him,
whom this wall defendeth, be-
yng coupled and knit vnto god
with herte and minde, puttyng
his trust in him only, knowyng
that he hath taken the peculiar
charge of him, to whome all
thynges obey.

It is greate shame for ther, to
be

to wisdom.

be better knowen of other men
than of thy selfe.

Is it not enough for the, to be
knowen of thy self and of god ?

They that caste away the res-
garde of God, and ly still with-
out feare in synfulness, are twise
to be condemned : because they
regarde neither God nor man.
All suche are iniurious to their
owne conscience, deriding and
deluding the same, as though
they had therefore dispised the
fame of the worlde, bycause
they wold the more frely frame
and facion theym selues vnto
theyr owne conscience, whiche
now renneth at large in syn-
fulness, because it is not bzidled
with feare.

He loneth him selfe, that with
all

Introduction

all his endeouour and feruente
praier, desireth of god, that he
vouchesaufe to garnishe the
mynde, the most excellent parte
of man, with her true and na-
turall ornaments, that is to
wite, with Religion & godlines.

He loueth not him self, which
setteth his minde vpon riches,
honours, and worldly pleasur-
es, or any other bodily thyng:
for so muche as the most prec-
ious part of man, is the minde.

Neither loueth he him selfe:
whiche for lacke of knowlage
of his owne misery, deceiueth
him selfe, or suffereth other to
deceiue him: being glad as ha-
uynge those giftes, whereof in
very deede, he hath none at all.

Suche loue in a man is not
to

to wisedome.

to bee counted the loue of him selfe, but a blinde, beastly, and inordinate loue of the bodie, hurtfull both to him selfe, and to other. The whiche loue Socrates complained, to be the originall beginning of all mischeries. For in dede this taketh away freendship betweene man and man, whereby arise all miseries, all mischies amonges men. He that ouermuche loueth hym selfe after this maner, he loueth no man, & no man him.

The proude man agreeth not with the meeke, and muche lesse with men of his owne disease.

Our sauiour, by his heauenly wisedome, briefly declareth vnto vs, bothe what it is, a man to loue, and what it is, a mā to

hate

hate

Introduction

hate him selfe, sayng after this
maner: he that hateth his soule
and doth not suffer it to be in-
cangled with the pleasaunt in-
tgements of the worlde, he
tremely loueth his soule, and
willeth it to be saued Contrarie
wise, he that loueth his soule,
settyng it vppon voluptuouse-
nesse, the same hateth his soule,
and woll it come to nought.

Who, excepte he be mad, woll
refuse labour and pynes to ob-
teine the rewarde eternall in
heauen, seyng that these wret-
ched and transitorie thynges,
without greate labour and pyn-
nes can not be obtained?

The lawe of Adams children
is to liue in laboꝝ, and the curs
due belongyng to babes borne
of

to wisdom.

of Eue is to suffer afflictions
and trouble.

Therefore we must need labour
what way so euer we turne vs.

How much better than is it,
to endeuor with all our power,
to haue for our labour an ample
reward, as eternall ioy, than to
haue a skilender and a vile recō-
pence, that shortly vanissheth, &
sorrow euersliding. What also
that it is an easier surer quieter
and much more pleasanter, a
lighter thyng to do well, than
to doo euill, wherin is so much
feare sorrow and care.

Syn is the death of man, so
that he may wel seme to sle him
selfe, whiche falleth to sin, for
he withdroweth him selfe from
God, our lyfe, and from the

Al

quis

Introduction

quietnes of conscience, a thyng
most blessed, moſte full of com-
forte and ioye.

Thou ſhalt waſhe away the
ſpottes of ſinne with teares,
with repentance, and by the in-
uocation of the mercy of God,
cleauynge & holy truſtyng to it.

Let all maner of occasions of
ſinnes be cut away and eſchued
with all diligence. For the wiſe
man ſaith: He that loueth pe-
ril, ſhall periſh therein.

And the diuell alwaies way-
teth vpon all occasions, that
we can neuer be careleſſe. We
muſt warre with him ſtill: mā
lite vpon earth is, as Job tris-
ly ſayeth, a continuall warres
fare.

And for as much as our enes
will

to wisdom.

mis is so mighty, so strong,
so subtil, so craftie, and of so
great experience, hauing so ma-
ny policies of warre against vs
that we can by no meanes, craft
ne power, matche him: let vs,
castynge away all affiaunce of
our owne nature and power
flee vnto god for succour. For
this cause, our lord ofte com-
mandeth his disciples to pray,
and despyze their holy father,
with pure herte & minde, that
they may not be ledde into tẽp-
tation, that is to say, into fight
into hande gripes with theyr
aduersarie.

And in the prayer, that he
taught vs, this is the last point
which knitteth vp all together,
Ne nos inducas in temptationẽ.

R lili

Leade

Introduction

Leade vs not into temptation,
but deliuer vs from our aduers
sarie, that still lieth in wayte
for vs.

Let vs therfore alwayes doo
as men armed in warre, keping
diligent watche and warde, not
lettyng occasions slip away by
sleepe and sluggishenes.

And where as this lyfe fleeth
so fast away, beyng of such vns
certaintee, that no man lyuyng
to day, can make sure promise
of to morow, it is a great point
of foolishnesse, and very dan
gerous, in hope of long life, not
to prepare vs to our finall iour
ney, sayng that we are called vs
pon euery houre, and yet know
nothing of the time, whan wee
shalbe compelled to this iorney

wher

to wisdom.

Whether we will or no. Let vs
therfore hast, to prepare vs tres-
sure vnto the life to com, beyng
alwaies redy with diligent at-
tendance, that whan we shal be
called, we be not founde vnre-
die, oppressed with heauy and
dull sluggishenes, that we des-
per not sad and sorrowful, but
as men beyng ful satisfied, and
wery of this worlde, reioycng
in hope through faith in Christ
wherby we know God, and as
farforth as the power of man
may, we imitate, folowe, and
synde him: without this thyng
what is a man, but a beast im-
mortall?

As one day of mans life is wor-
thy to be preferred before the lon-
gest age of Rauen or Hart: so

Introduction

one daye, spent after the example of Christe, is better than to lye eternally, not folowynge right religion.

This is eternall lyfe, saith Christ our lord, to knowe the father, & whom he sent amonge vs, Iesus christe his sonne.

This is the course of most absolute wisdom, wherof the first stepp is, to knowe thy selfe, and the least of all

to knowe God. To

the immortall and

inuisible king

of the world,

to God

onely

be all honoure and

glory. Amen.

Finis

Here foloweth certayn floures
of most notable sentences of
wise men, gathered toge
ther by Erasmus of Ros
terodam, and trans
lated into english.

Thales.

BE obedient to thy prince.
Honour thy frende er thou
haue neede.

Absteyne from wicked dedes.
Specially lone peace.

Doo so that thou maiest bee
commended of all folke.

If thou haue a tale bearee in
thy house, anoyde him out.

If that thou arte a namede to
be before an other, thou shouldest
not be so hardy to walone

R v

es

Sayinge of
as though thy selfe than were
wienesse.

If thou purpose to doo a
thyng, kepe it secrete, lest any
should let thee.

He augmēteth his grefe, that
feareth that that can not be es-
chued.

Better it is to be rebuked of a
foe, thā falsly praised of a frend.

¶ To muche is nought, for me-
sure in all thynges is best.

Solon.

Honour God,
Honour thy father
and mother,
Succour thy freendes.

Mainteine truthe,
Be obedient to the lawes.
Wylde thyne angre.

Ende

Wise men.

Enuy no person.

Mynde that is rightuous.

Commende vertue.

None is lucky, but hee that
dieth welthfully.

Moste sure amitee is, that res
teth betweene equals.

The guerdon of vertue, is
veray honour, not the rewarde
of fortune.

Commende thy freende open
ly, but whan he erreth, correcte
him secretly.

More clere is the noblenesse,
which thou thzough thine own
vertues, doest obtain, than that
that happeth vnto thee by the
ymages of thy forfathers.

If destenie can not bee annoy
ded, what profiteth to knowe
it? If it bee vncertayne: it is
folish

Et vertus

Waynges of

Colpshenes to feare', whan thou knowest not, whether it wyl come or not.

Chilo.

K Now thy selfe.
Use temperance.
Get thy good truly.
Let thy maners be allowable.

With such shale the life shuld be moderate, that thy inferiours drede thee not, whiche is tyrannie: Nor thy superiours dispise thee, which is a caste aside.

Lyue cleane and pure, as thou shouldest die this day. Gyue thy selfe to honest studies, as thou shouldest live ever.

Do not thy good deedes, but let other commende them.

Flou

wyse men.

flouring old age, is most like
vnto youth.

Maywarde youth, is moſte
lyke vnto olde age.

Pitacus.

Those thynges that thou
purposeſt to doo, crake
not of befoze, if thou caſt
not bying them to paſſe,
thou ſhalt be laughed to ſcozne.

The thynges that cannot bee
doone, looke thou deſpyze not
greatly.

It is no leſſe crafte to kepe ſi-
lence, than to ſpeake.

It forceth not how many, but
what they be that praiſe thee:
for to bee praiſed of euill pers-
ones is diſpraiſe.

It is fooliſhnes to be greened
with

Sayinges of

with the felicitee of them that
be euill, as though wealth res-
ted in goodes bulgare.

As foolishe it is to reioyce to
se them that bee euill in cala-
mitie, as though before they
were not vnwelthy.

That thou ordeinest other to
doo, obserue thy selfe.

In time of prosperitee thou
halt haue many freendes.

But in aduersitee fewe fren-
des remaine, but they be true.

Bias.

Behold thy selfe in a myr-
rour, if thou appere beau-
tiful, doo that becometh
thy fairnesse. If thou be
disformed, that that wanteth in
thy visage, accomplishe with
beaute of good maners.

Wise men.

Hear much and speke little.

Set oz apply thee in youth to
sobrienes, & in age to wisdom.

He is not riche that muche
posselleth, but he that is content
with that he hath. Every con-
tens man is pooze, who hath
not that he hath.

A woman without dowry, is
inough endowed, if she be chaste.

The properter of a prudent
man is, not to be reuenged whā
he might.

An euill man although he can
not, yet he desireth to hurt.

Cleobulus.

That thou hatest, thou
shuldest not do to another
Thyeten no man, for
that is a womanly tate.
Dones

Sayings of

Sooner visite thine infortunate, than fortunate frendes.

False detraction hurteth the lyfe.

All that be prudent and wise hate liars.

The more mighty thou arte, the more beware thou sinnot. And the more men for thy principallitee or rule permit thee to do, the lesse take vpon thee.

Wealthe iuell gotten dureth not longe.

Be milde to other, to thyne owne selfe rough.

The prayse of the forefathers goeth not by inheritaunce to them that come after.

But yet oftentimes the children are blamed for the fautes of the parentes.

woyse men.

Periander.

Nothing is profitable
that is not honest.

The richer one is, the
more carefull he liueth.

He is a wretched, who for we-
rines of his life desireth death,
but he is more wretched, that
dreadeth death.

If that muste of necessitee be
done, make as thou diddest it
gladly.

He that is dead of many, must
needes feare many.

Though fortune be fauourable,
be neuer the higher minded.

Though thou haue aduersis-
tie, haue a valiant minde.

¶

¶

Sayings of

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ble, be neuer the higher minded.

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tie, haue a valiant minde.

D

Tris

Sayings of

Aristippus.

Seeke thee suche richesse,
whiche if the ship breake,
may swim forth together
with the owner.

The goodes of fortune be taken
away by sundrie casual-
tees, but the good of the minde
which be only the true goodes,
can be taken away neither by
fleece, nor by shipwreake.

Learn whan thou art a childe
suche thinges, as shall be pro-
fitable to the, whan thou arte a
man.

Theophrastes.

Tyme is the mooste pre-
cious coste that a man can
bestowe.

Ans

Wise men.

Antisthenes.

It is genen to a king, though
he doo neuer so well, yet to be
euill spoken of.

It is better of the twein to
fall amonges a sorte of rauens,
than amonges flatterers. The
rauens eat a man whan he is
dead, but the flatterers eat
him quicke.

That ruste doth to yron, that
doth enuy to man.

The concorde of brytherne is
surer than any stone wall.

The chiefest learnynge is to
vnlarne vices.

Diogenes.

A Good man is the image
of God.

Love is the businesse of
loysters.

D II

Waynges of

Medie age is a thyng moste miserable.

There be twoo, whiche byte moste deadly, of wilde beastes the backebiter, and of tame the flatterer.

A flatterynge speche is a hony sweete snare.

They that speake glosously but do nothing thereafter theim selfe, be lyke to a harpe, whiche maketh a sounde to other, but it selfe neither heareth noz perceiveth.

He liueth vayne, which hath no care to liue well.

A goodly person that spekeþ vngodly wordes, draweth forth a leaden swoorde out of an yvorsie scabarde.

Wonde men be thall to they
maistres

wyse men.

maysters, and wicked men to
their lukes.

Learnynge is to ponge men a
sobernesse, to oldemen a solace,
to pooze men richesse, to riche
men a garnishment.

Nobilitie, glozy, richesse, be
the clokes of naughtinesse.

Socrates.

The thinges that be aboue
vs, pertaine nought vnto
vs.

This one thyng I know
sayd Socrates, that I knowe
nothyng.

Crates.

Like as in every pomegrate
nate there is some kernell
rotten: so there is no man
found thoroughly cleane fro vice.

W ill

zenoz

Sayings of

Zeno.

I foloweth not, that whosoever is great, is forthwith good, but whosoever is good the same is also great.

Nature hath geuen man therfore two eares, and but one mouth, that we should be redier to here than to speake.

Men ought to be drawen rather by the eares than by the gowne, that is to say, rather by perswasion, than by violence.

Themistocles.

It is better to haue men wanting money, than money wanting men.

Pericles.

A man may be a freende, but he must

Wopse men.

muske go no further with his
freend the til he come to'thaule
tare, that is, he may not offende
god for his freendes cause.

Lamachus.

It is not lawfull in battell to
make a faute twyse.

Iphicrates.

It is an vncomely sayng for
a wise man to saye, I wolde not
haue thought it, or I wolde not
haue lohed, that it should haue
come so to passe.

M. Curius.

It is farre better for a man to
beare a rule vpon men haupnge
gold, the to haue golde him selfe

Cato Senior.

It is meruaile that that ellee

¶ IIII

can

Saiynges of

can be safe, in whiche an Ore is
solde for lesse price, than a lime
is solde for.

Musonius.

If thorough labour thou shalt
worke any worship, the labour
vanissheth, and the worship tar-
rieth. But if thorough pleasure
thou shalt worke any shame,
the pleasure vanissheth, and the
shame tarrith.

Anacharsis.

Of a crafte can no man iudge
but the craftes man.

By other mens byces learns
how foule thine owne be.

Charme the tongue, bealy,
and priuities.

FINIS.

**To the kynge our most gracie
ous soueraigne lord, the
prologue of Syr Thomas
Elvot knyght to the
Banquet of Sa-
pience.**



After longe fastyng,
and also much tras-
uayle, it hath been
thought euer, most
noble prince, not
onely conueniente, but also to
stand with good reaso, to haue
a dinner or supper prouyded
with meates sufficiente as wel
to recreate the vital spirites, as
to restore efisones the strength
abated by labours.

D v

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The prologue.

Thereouer in this time of
the yere, called the spring time,
prouoked by the naturall beau-
tie & ioyous aspecte of the flou-
rishyng habite of this temporal
worlde, the nature of them, in
whom is any sparke of gentill
corage, requireth to solace and
banket with mutual resort, co-
municatyng together their fan-
tasies & sundrie deuises, which
was not abhorred of the mooste
wise and notable philosophers
as may appere to theim, that
haue wylsaued to reade the
wozkes of Plato, Xenophon,
and Plutarche, whiche they na-
med Symposia, called banquet-
tes in Englyshe. Semblably,
I beyng styred woth excellent
Dyunce, by a lyke imitation,
confesse

Wise men.

Conſiderynge the longe abſty-
nence and faſtyng of this preſ-
ent Lente, with alſo the con-
tinual trauaple that your high-
neſſe, your counſayle, and dy-
ners your ſubiectes haue ſuſtei-
ned, in conſultynge aboute the
weale publique of this your
graces moſte noble realme, I
haue prouided this littell ban-
ket (ſo is this littell treatiſe in-
titled) compoſed of ſundry wiſe
counſels, gathered by me out of
the workes of moſte excellent
perſons, as wel faithfull as gen-
tiles. And like as in this luſtie
time, thinges do appere in ſun-
dry delectable colours & facions:
ſo in this littell boke ſhall your
grace and other reders beholde
ſentences ſundry and diuers,
whiche

The prologue.

whiche I doo apply vnto banket-tyng dishes, made and seasoned by Sapience hir self, and serued forth to the table by them, whiche did write or pronounce them. And as for me I haue no more parte in the banket, nor deserue any more praise therfore, than one of them that beareth a torch before every court whan they come from the dzysser: And yet where there is suche aboundance, I may perchaunce for my labour haue the reuercion or scrappes of some of the dishes. Finally foras much as diuers meat be of diuers qualities, some swete, some popnant, some aigre douce: it shalbe expedient, that every dish of this bankette, be thoroughly

couz

The prologue.

touchèd, doutyng not, but how
soeuer the taste shall contente
men, al Malbe holcom, if thei be
well masticate, and not hastily
deuoured. This litle work with
my labours haue I dedicate vn
to your highnes, vnto whom of
bouden dutie beyng your hums
ble seruaunt, I owe all my stu
dies, praiser, seruice, and loialte,
besechyng your grace to receiue
this litle worke, as a token of
my sincere minde and intente,
accorde to your accustomed
& incomparable gentilnes. And
for my parte, I shal dayly pray
thauetour and fountaine of sa
pience to preserve your moste
royall person in the aboundance
of his grace, to the comfozte of
your louyng subiectes.

The

The Introduction to the Banquet.

Salom.
proverb.
cap. 9. ca. 1

Sapience hath buylded a
house for hir selfe, she hath
prepared hir wyne, & layed
forth hir table, she calleth
out abrode in the stretes, and in
the chiefe assembly of people, &
at the gates of the citie she spea-
keth with a loude voyce: ye bas-
tics how longe will ye delite in
your childishnesse? And howe
longe will fooles couete those
thinges, which shal hurt them?
And they which lacke wit, hate
knowledge and lernyng: Come
on, and eate ye my breade, and
drink my wine, that I haue or-
dained now for you. Come do
belong counsell & equitee, mine
is prudence, and mine also for-
titude

Cap. 8.

Intr. to the banquet.

titude. By me kinges do reigne
and makers of lawes do deter=
mine those thynges that bee
rightwise. By mee pzinces doo
gouerne, and men in auctoritee
do giue sentence accorpyng to
iustice. I loue them that loue
me, and they that wake earely
shall finde me, with me doo res=
maine bothe substance and res=
nome, stately richesse, and Ius=
tice, my fraite doth excel golde
and stones pzeious, and my
braunches are better than fyne
tried siluer, my walkes bee in
the highe wales of Iustice, and
in the middell of the pathes of
iudgement, to the intent that I
will make theim riche that doe
loue me, and fill vp their treas=
ures.

Hand

Banket of sapience.

Abstinence.

Hyeronis
mus.

Gregor.



YOUTH and youth
is a double flame
of carnall desire.

That man tels
dome falleth into
thynges vnleesfull, whiche in
thynges leesfull can sometime res
frayne.

A man shoulde so knowe the
crafte of continence, that thers
with hee may flee the vices of
the bodye, and saue well his
person.

Seneca.

Nature is content with a few
thynges and littell, whose cons
tent

Sapience.

2

tentacion, if thou doest oppresse
with excesse, that whiche thou
eatest, shal be vnto thee vnplea-
sant or hurtfull.

Better is a man patient than Salom.
stronge, and hee that maistreth
his will, surmounteth a con-
querour.

Aduersitee.

The potters vessell is tri- Salo.
ed in the furneyse, and
good men bee proued in
time of aduersitee.

Hyde thy misfortune, that Petian.
thyne enemy reioyce not.

Ther is nothyng so greuous Seneca.
but an vpright mynd may fynde
therin solace.

In al thy troubles remembre
this reason, hard thinges may
be

Banket of

Affection.

Plaut.

VWhere affection ones in
the herte of man entreth
& floweth into his bzeast
and drowneeth his herte;
fidelitee vertue, good fame, and
honestee him cleane forsaketh,
and he dayly in all mischief in-
creaseeth.

Eurip.

Where affection aboundeth,
there good fame and vertue of-
tentimes perissheth.

Ambicion.

Plutar.

They that be infected with
ambicion, & are desirous
of honour, would be ex-
horted to possede onely
suche treasure as is vnspotted,
and cleane from all mischief,
which

Sapience.

4

whiche may not of any ennemy
be corrupted, nor with rebuke
noted, nor with any dishonestie
sclaundered.

The deuill did fall onely be- Auguste
cause he rather wold be a lord
than a subiect.

He that is in auctoritee, let Gregor:
him consider how he cometh to
it, and comyng well to it, how
he ought to liue well in it, and
lyuyng well in it, how he muste
gouerne, and gouernyng wyses-
ly, he muste ofte call to remem-
braunce his owne infirmitie.

A vertuous man shoulde res-
taine rule oz auctoritee, as if he
were thereto compelled: but he
that lacketh vertue, though he
be compelled, yet lette him not
take it.

¶ III

¶ Ambro

Banket of

Bernar.

Ambicion is a subtill mischief, a pryncy poyson, a couert pestilence, the forger of deceite, the mother of hypocrisie, the nourrice of enuy, the fountaine of vices, the mothe of deuotion the blinder of hertes, makynge diseases of remedies, and sicknesses of salues.

Tullius.

It is harde for him that desireth to bee aboue all men, to keepe alway equitee, whiche is the chiefe part of Iustice.

He that is desirous of glory, is soone stirred to doo thynges agaynst equitee.

Authoritee.

Q. Curt.

High authoritee is alway in perill. For it is harde to hold that, which thou canst

Sapience.

5

can ste not welde.

They that wold excel al other Plutar.
in a citee or countrey, should al-
lure their inferiours with indif-
ference, gentilnes, and libera-
litee: And content greate men
with diligence, affabilitie, and
sobrienes, & with good reasons
determine them in the weale pub-
like, in one consent & agreement.

Flee that authoritee, wherein Seneca.
springeth continually newe oc-
cupacion and sundry.

Amitee.

I Suppose this to be the very August.
true lawe of amitee, a man
to loue his freende, no lesse
nor no moze than hee loueth
him selfe.

Amittie either taketh or mas-
p iiii keth

Banket of

**maketh men equall, and wheres
in equalitee is, by pzeeminence
of the tone, and much basenesse
of the other, there is much moze
flattery than freendship.**

**In amitee the thyng is not so
muche to be sought for, as the
will and intēt, the tone betwen
men is oftentimes geuen, the to
ther, only proceedeth of loue, &
the same thyng to wpll oz will
not, is constant amitee.**

Ambros.

**Where the maners be diuers
and studies repugnant, can nes
uer be freendship.**

Gregor.

**He that is beloued in time of
prosperitee, it is very doubtful,
whether the fortune, oz els the
person be the thyng that is fa
uoured.**

**A faythfull freende is a sure
pros**

Sapience.

6

protection, he that findeth such one, findeth a treasure.

A freende is not known in thynges that be pleasant.

In thynges displeasent, an enemy is spied.

They bee neuer faithfull in freendship, whom giftes haue gotten, and loue neuer soigned. **Isidorus.**

That is trew freendship, that loketh for nothyng of his frēd, but only of his fauour, as who saith, without meede, loueth his louer.

We be not bozne for our selues **Plato.** onely, but partly our countrey, partly our freendes clayme an interest in our natiuitee.

Let vs see, that wee vse alway that liberalitee, wherby we **Tullius.** may profite our freendes, and
do

Banket of

do no man damage.

In thinges most prosperous
the counsaile of freend^s is most
to be vsed.

Salust.

The strength of a realme doth
not consist in great puissance
or treasure, but in freendes,
whom thou canst gette neither
by force, nor prouide them with
money, but they bee prouided
with gentillesse and confidence
onely.

Apparell.

Eccles.

The apparayle, the laugh-
ter, and gate of a man do
shew what he is.

August.

The right apparell of
christen men and woman, is in
no maner of deceitfull painting
and trymmyng, nor yet the
pom^{ts}

Sapience.

7

pompous apparaile and iewel-
les, but it is their good condi-
tions and maners.

Neither to muche Sluttynes Hieron.
nelle, noz exquisite nicenesse be-
cometh a chzistian.

Thou woman, whan thou Ambros.
paintest thy face with material
colours, thou puttest out the
true picture of god.

Foule maners wars than Plaut.
dirt, defileth fayre garmentes,
faire cōdiciōs do garnishe foule
garment? with laudable actes.

She is not well apparailled
that is not well manered.

He that fain wold haue busi-
nesse, let him gette him a shippe
and a wyfe. For in no twoo
thynges is there moze busi-
nes: for if thou intendest to ap-
paraille

Banket of
parayle them bothe, they twoo
will neuer be sufficiently trim-
med.

Almesdede.

Tobias.

If thou hast much, geue than
aboundauntly: if thou haue
littell, yet geue somewhat
gladly: therby doest thou lay
bp a good treasure agayne the
time of necessitee. For almesse
deliuereth thee from sin & from
death, ne wil suffre thy soule to
enter into darknes.

Dauid.

Blessed is he that considzeth
the pooze man and neddy, in the
trouble some day the lorde shall
deliuer him.

alom.

Hee that stoppeth his eare at
the cry of the pooze man, he shall
ones crye, and God shall not
heere

Wapience.

S

here him.

He that doeth almesse, doeth Eccles.
offer vp sacrifice.

If I geue all my gooddes to Paulus,
the feedyng of pooze men, and
haue not charitee, it nothyng
shall profit mee.

Almesse of the herte is muche August.
more than almesse of the body.
The almesse of charitee with-
out worldely substance sufficeth,
that which is corporally geuen
without a mercifull hert is not
sufficient.

Perfitte compassion is to Idem.
preuent the hungry, ere the beg-
gar despyze thee. Charitee is not
perfitte, whan crauyng exhor-
teth it.

Accus

Banket of

Accusacion.

Liufus.

It is better that an yll man
be not accused, thā to be suf-
fered to go vnpunished.

Eccles.

Arrogancie.

A Sturdie harte shall sus-
taine daunmage, and he
that loueth peril, therein
shall perishe.

The congregacion of proude
men shall neuer prospere, the
synne that in them is planted,
shall be digged vp, and not bee
perceiued.

Tullius.

To set littell by that, whiche
men do deme of the, is not only
the signe of an arrogant per-
son, but also of a man foolish
and dissolute.

Age

Sapience.

9

Age.

Age whiche is reuerend, Eccles.
is not acouted by length
of time, or noumbre of
yeres for the wit of man
is not the hoze heares: but ve-
rie age is the life vncorrupted.
How seemely is it to a white
head to haue a good iudgemēt:
and to olde men to vnderstand
counsaile?

There is nothynge moze re- Seneca.
prochfull, than an olde man,
whiche hath none other argu-
mēt to proue that he hath liued
longe, but onely his yeres.

Auarice.

With what difficultee shal Christus
thei that haue money enter into apud Lu.
the

Banket of

the kyngdome of heauen? Merely I say vnto you, moze lightly may a camell passe thzough the eye of a nedel, than a riche man entre into the kyngdom of heuē

Paulus.

No doubt but they that be riche oz couete to bee riche, doo fall in temptacion and snare of the diuell, into sundry vnlesfull desyres, and also vnprofitable, which dzouneth a man in damnacion and death euerlastyng.

Eccles.

To a manne couetous and nyggerde, substance is to no purpose, to an enuious man what profiteth richesse?

Ierem.

From the least to the mozte all men bee couetous, from the prophete to the priest, all doo dissemble.

Bernar.

The chariote of auarice is caried

Sapience.

10

caried on foure wheles of vices
whiche are faine courage, vn-
gentilnesse, contempt of God,
forgetfulnes of death. And two
horses do draw it, rauenye and
nygardship: to theim bothe is
but one carter, desyre to haue,
that carter dzyueth with a whip
hauyng two cordes, appetite to
get, and dyede to forlet.

He that heapeth vp richesse, Salom.
and setteth his mynde together
for other men, hauyng no re-
spekte to iustice, his goods shal
be consumed in riot and folye.

He that hideth cozne, shall be
cursed of the people, & benedic-
tion shall lyght on them that be
sellers.

Substaunce soone come by,
shall minishe, and that whiche

Q

by

Banket of

by littell and littell with labour
is gotten, shall encrease and con-
tinue.

Hell and pardicion be neuer
filled, nor the insatiabie eien of
a couetous person.

He that maketh haste to bee
riche, and hath indignation at
other, littel weneth he how sone
after, nede will attache him.

Abacuc.

Euerlastyng wo bee to him,
that couetously doth gather to
mainteine his house, that his
nest may stande high, & thinketh
to escape the great stroke of vns-
geaunce.

Seneca.

Fouertee lacketh many thinges,
couetise all thynges. The
nigarde to no man is goad, but
to him selfe he is worst.

Money, if thou canst vse it,

Sapience. ii

is thy seruaunte and drudge, if
not, she is thy lady & soueraine.

To practise in the publique Tullius.
weale for to get richesse, is not
onely a shame, but also a thing
to all men most odious.

Inordinat desire of riches & Salust.
rule is the first mattier, wherof
springeth all euil, for couetous
appetite, subuerth credence, ho-
nestie, and all other vertues.

It is harde to contente vs Q. Curt.
with that, whiche occasion doth
proffer, for the thyng that com-
meth first, doeth abhorre vs,
whan we hope to haue better.

Babbling.

That which passeth out of Matth.
the mouthe cometh from
the herte, and that is the
ii thing.

Banket of

thyng that defileth a man.

Salom.

In much babbyng lacketh
no sinne, he is wise that can tē-
per his language.

Seneca.

A babbyng enemy shall lesse
annoy thee, than he that spea-
keth nothyng.

Aristotle.

That whiche is oftentimes
spoken, troubleth the herer.

Macro.

Talke so with menne, as if
God did here thee, speake so to
god, as if men vnderstode thee,

Battaile.

Hieron.

That Fortitude, whiche
preserueth by batayle the
cōutrey from infidelles,
and at home defendethe
feeble men, and true men from
theeves, agreeth with iustice.
In warres the multitude, not
the

Sapience.

12

the puiſſance vnlearned, may
ſo muche auayle towarde victo-
rie, as knowlage and exerciſe.

He that deſireth peace, let
him prepare for warres, he that
woulde vanquiſhe, let him in-
ſtructe well his people: And he
that woulde achene his exploy-
tures, let him fight with craſte,
and not with chaunce or ad-
venture.

Warre woulde be in ſuche **Tullius.**
wiſe taken in hand, as nothyng
but peace ſhoulde ſeeme to bee
ſought for.

Octavian the emperoz was
wont to ſay: That war ſhould
not bee ſtyrred without ſuretie
that the gayne ſhould bee moze
than the charges, leſte that the
victory gotten with muche loſſe

**Sextus
Aurelius.**

¶ iii and

Banket of

and small aduantage, may be
lyke to a fishe hooke of golde,
whiche either beyng broken or
loste, can not be payde for with
that that it taketh.

Machabees,
ruin.

Victory resteth not in a great
army, but the strength of the
battayle cometh from heauen.

Plutar,

Chabrias a noble man was
wont to say, an hoste of hartes
that had a Lyon to theyr cap-
taine, was moze to bee dread,
than an hoste of Lyons beyng
ledde with an harte.

alust,

These foure thynges ought
to be in a great captain, know-
lage in armes, valiant courage,
authoritee, and fortune.

ul. Ce,

Sobrenesse in a souldiour is
no lesse commendable, than
strength and hardinesse.

Adela

Sapience.

13

Fdelnesse is most contrarie to
coulidiours attemptates.

Benefite.

DO thou good to a good Eccles.
man, & thou shalte finde
recompence, and if he
can not requite thee, yet
god shall remembre thee.

If thou practise beneficence Democ.
on a person vnwoorthy, thou
gapest occasion to fooles to do
lendely.

That benefite cometh late, Seneca.
that abideth a crauyng.

A shrewde tourne is sooner Tacitus.
requit than a good tourne, for
thanke is reputed a charge, re-
uengyng for a gayn & aduantage

Those benefites are mooste Seneca.
thankeful, which a man findeth

¶ iii

rede

Banket of

tedy, and cometh on quickely,
wherin is no taryng, but only
the shamefastnesse of him that
shall take them.

Bysshope.

Pāulus ad
Titum.

A Bythop must bee with-
out fault, as the stuarde
of almightie God, not
proude, not wzathfull,
not drunkely, no fighter, not
couetous of dishonest gayne,
but a good householder, boun-
tiful, wise, sobze, iust, holy, and
continent, haupng the true man-
ner of speche, whiche is accord-
yng to learnynge, wherewith
he may exhorte by holcane doc-
trine, & repproue them, whiche
will speake to the contrary.

Boo

Sapience.

14

Bostyng.

Be thou praysed of an no: Salom,
thers mouthe, and not of
thy owne. Let a straun-
ger comend thee, and not
thyne owne lippes.

Nothyng doth moze minishe Valerius.
amans commendacion, than Max.
much auauntynge the successe of
his ades.

It is a foule thyng a man to Cicero.
tell much of him selfe, specially
that whiche is false, and with
mockes of them, whiche doo
here him, to seems to resemble
the bostyng souldiour.

Chastitee.

If thyne eye bee synple or
cleane, all thy body shall be Christus
bryght. in Mat.

Thas

Banket of

Chastitee is the beautee of
the soule, oz of the king's doughter,
whiche is from within.

August.

Where necessitee is layd vnto
to chastitee, authozitee is geuen
to lecherie: for neither shee is
chaste, whiche by feare is com-
pelled, nor she is honest, whiche
with meede is obtained.

Bernar.

Chastitee without charite is
as a lamp without oile, take the
oyle away, the lampe geueth
no light, take away charitee,
than pleseth not chastitee.

Cassidor^o.

There be sixe thynges that
do p̄serue chastitee, sobzenesse
in diete, occupacion, sharpenes
of the inner apparaile, refray-
nyng of the senses, that is to
say, the five wittes. Also selde
communicacion, and that with
hones

Sapience. 15

honesty, and eschuyng oportu-
nities of the person, the place,
and the time.

Charitee.

If I had the spirit of prophesie, & knew all misteries, and
all manner of cunnynge: Also
if I had all faith, in so much
as I could translate and carie
away mountaines, yet were I
nothyng, if I lacked charitee.
Moreover, if I did distribute
all my goods, in feedyng poore
people, & although I gaue my
body to be burned, hauyng no
charitee, it nothig availeth me.
Charitee is patient & gentle. cha-
ritee hath enuy at no mā, it doth
nothing amisse, it is not puffed
up wth pride, it is not ambitious,
the

Paulus.

Banket of

He seeketh not his profit, he is not moued, he thinketh none ill. He reioyseth in no mischiefe, he togeth with truthe, all thyng he suffereth, all thinge he beleueth, all thinge he hopeth, all thyng he beareth, Charitee neuer faileth.

Constance.

Tullius.

As well to muche reioysing in prosperitee, as to muche sorow in aduersitee betokeneth lightnesse.

Hyeroni.

What so euer is doone by necessitee is shortly dissolued, that whiche is willyngly receyued of longe time, abideth.

Seneca.

He that is constaunt feeleth no trouble, and is without heynesse.

Pro

Sapience.

16

Nothing so well becometh a **Tullius.**
man, as in every enterprise and
taking of counsaile, to be sure
and constant.

What is so greete folly, or so
unwoorthy a wyse mans con-
stance and grauttee, as is false
opinion? or boldely to defende
that, which he doth not vnder-
stande well and sufficiently?

Carnall appetite.

Carnal appetite is alway **Hieronim.**
a hungered, and of that,
whiche is passed, a man
is not satisfied.

It agreeth not with reason,
that hee, whom feare can not **Tullius.**
banquish, to be subdued with
couetise, or hee which can bee
ouercome with no payne, to be
ban-

Banket of
vanquished with carnall affection.

Carnall appetite moze often leaueth behinde hir, cause of repentance, than of remembrance.

Carnall appetite ennemy to reason, letteth al counsaile, and dusketh the epen of the minde, noz with vertue will haue any medlyng.

Consideracion.

Tullius.

He that intendeth to doo any thyng, let him consider, not only how conuenient is the thyng that ought to be doen but also what power he hath to bryng it to pass.

If wee will consider what excellencie and pzeeminence is in the nature of man, wee shall well

Sapience. 17

well vnderstande, how horri-
ble a thyng it is to flowe in ex-
cesse, and to be wanton and de-
licate, how fayre and honest it
is to lyue waresly, continently,
sadly, and sobzely.

He whome fortune neuer de- Liuius.
ceiueth, doth not without cause
remembze the vncertayntee of
sundry aduentures.

If thou consider wel thinges Socrat.
that bee passed, thou shalt the
better geue counsaile in thynges
that may happen.

Remembrance of actes pass Galenus.
sed, sheweth to vs, wherein wee
offende, and conferryng it with
thinges that be present, we are
taught how to refovrme it.

Con:

Banket of Confession.

August.

Confession is the remedy
of soules, the confounder
of vices, the restorer of
vertues, the vanquisher
of diuels, what will you more:
it stoppeth hels mouth, & setteth
wide open the gat of paradise.

Ambros.

The vengeance of god reas-
seth, where mannes confession
timely presenteth.

Bernar.

Confession is the life of a sin-
ner, the gloze of good men, to
offendours necessary, & yet vnto
to iust men not inconuenient.

Contempt of worldly thinges.

The worlde is a sea, and
euery mannes covetous
desyre, is nought els but
a tem

Sapience.

is

a tempest. Dost thou loue god?
than walkest thou on the sea,
and the feare of the worlde is
vnder thy feete, louest thou the
worlde? and he will swalowe
thee, for he can tolle his louers
vnto him, but he can not beare
them. Therefore whan thy herte
flittereth in couetous appetite,
call to thine ayde Chyistes di-
uinitee, that thou maiste van-
quish thine inordinate foly.

The pleasure of this worlde August.
is vanitee, whiche with much
expectacion is looked for, and
whan it is come, no man can
holde it.

Wost not of to morow, thou Hieroni.
wotest not what the day will
byng, whan it cometh.

Set littell by richesse, and Chrys.
thou

Bark et of

thou shalt bee riche : set littell
by renoume, and thou shalt be
famous : Care not for afflictio-
nes, and thou shalt overcome
them, passe littell on rest and
quietnesse, and thou shalt ob-
teine them.

Lactan.

In thynges pertainyng to
man, nothyng is so diligently
don, but that as wel by the pu-
issance of man, it may bee vn-
doen, for the workes of man
mortal also be mortal.

Seneca,

Nothyng is so happy, that
it is without feare. Where there
is suspition, the life is vnpleas-
saunt.

Idem.

He that is dedicate to the ha-
zardes of fortune, he prepareth
for him selfe muche matter to
trouble, whiche will not shortly

Sapience.

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ly be clacked:

There is one way to go sure: Idem.
ly, that is, to set littell by thynges
worldely, and a manne to
hold him contented onely with
honestie.

Custom.

August.

In thing, whereof holy scrip-
ture hath determined no cer-
taine, the vse of goddes
people, and statutes of fa-
thers are to be holden for lawes
and likewise as transgressors
of goddes lawes are to be pu-
nished, so contemners of ec-
clesiasticall customes ought to
be chastised.

The wounde often renewed, is Isidorus.
harde to be healed.

Custom teacheth that to be

It is litel,

Banket of

littel, which semeth to be great.

Education and discipline
formeth good maners, & men
saoureth alway of that thing,
which in youth they haue lerned

August.

In truthe, whiche appereth
openly, custom must geue place
to veritee.

Correction.

August.

HE that byndeth a fran-
like man, and waketh
him that hath the letar-
gic or sleeppng sicknesse,
displeaseth both, loueth both, &
healeth both: both whiles they
be sicke, do disdayne him, and
whan they be hole, yet both doo
thanke him.

Salom.

Correcete not a scozner, lest
that

that he hate the, correcte a wise man, and he will thanke thee.

In correction wrath is spe^{cially} Tullius, to be prohibited, for he that will punish, when he is angrie, he shall neuer kepe well the meane, whiche is betwene to much and to littell.

A gentill horse is ruled with the glimse of a rodde: A dulle rople will vncth styze with the thrust of a spurre. Q. Curr.

It is better to bee of a wise man corrected, than to be with the flattery of fooles deceiued. Eccles.

The eare, whiche will heare his owne lyfe rebuked, shall dwell in the middell of theim that be wise men. Salom.

Be of thine owne lpyunge a sharpe correctour, and of other mens

Banket of

mens a gentil reformer, and let
men here thee commaunde smal
thynges and easie, and that
thou thy selfe doest greate thinges
and painfull.

Seneca.

Corrette thy freende secretly,
and praise thy freende openly.

It is the parte of a wise man,
to roote vp vices, and not the
offenders.

Salust.

A good capitaine ordereth his
men better by keepynge them
from ill dooynge, than by sore
chastisynge.

Counsaille and counsaillours.

eccles.

Thy that doo al thinges,
with counsaile, are go-
uerued by wisdom.

Let not the to thy coun-
sel

sell, whiche lacke discrecion, for
they can loue nothing, but that
which contenteth their appetite.

To every man disclose not
thy minde, leste some do dissema-
ble, and after reproche thee.

Honne do all thing? by coun-
sell, and whan thou haste done,
thou shalt not repente thee.

Obserue well the lawe, and Salom.
folow good counsell, and thy
soule shall haue life, and thou
shalt walke truly, and thy foote
shall not trippe.

Beleue not every spirite, but Idem.
proue well the spirites, if they
be good.

Armure abrode is of littell
effecte, but if there be counsell
at home.

Gouernors of the weale pa Tullius.

R. iii

blike

Banket of

blyke ought to be like to the lawes, the whiche not for displeasure, but onely for equitee doo punishe offenders.

Valerius.
Max.

That publike weal is in better state, and in a maner more sure, where the prince is not good, thā where the kinges counsaillours & companions be ill.

Tacitus.

All violente attemptates being set forth without counsaile, at the beginnyng are puissaunte, but in continuance they are insufficient.

Ambros.

Who will iudge him to be necessarie in an other mannes cause, which to him selfe appeareth vnprofitable.

There been twoo thynges to counsaile most contrary, Haste and displeasure.

After

Sapience.

22

After hasty counsaile, nexte
foloweth repentance.

All counsaile is worst to the Hesiodus,
giver.

Power without counsaile Horatius,
oftentimes breaketh his necke
with his owne bourdein.

Communication.

VWhen thou arte amonge Eccles.
fooles, keepe thy wordes
in store.

Amonge wise men bee
redy to commune.

In the presence of greate men
presume not to speake, & where
as be thine elders, talke not to
muche.

Honour and praise be in the Salom.
wordes of a wise man: The
lunge of a foole is his propre

18. v

sub

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Subuersion.

Tullius,

Dispute not with a person
disdainfull, least he sittynge
still, doe lye in awaite for thy
wordes.

It is a thynge foule and re-
bukfull, in a sadde matier, to
brynge in woozdes wanton, or
mete for a banket.

Crueltee.

Christus
in Mat.

Looke what measure you
geue vnto other, like mea-
sure shalbe met vnto you.

Eccles.

They which delite in the
fall of good men, shall be taken
in a trappe, and shall be consu-
med with sorow er euer thei dy.

Iacobus.

Jugement without any mer-
cie shall be giuen to him that
will

Sapience.

23

will not be mercifull.

The best example, wherevnto Seneca.
a prince should conforme him,
is to beseeke one to his subiects,
as he wold that god should
be to him selfe.

It is euen as yll at home as Idem.
abrode to be muche feared, as
yll to be dradde of thy slaues
and drudges, as of thy chiefe
seruauntes: no man lacketh po-
wer to doo harme: Adde also
thervnto, and he that is drad,
of necessitee feareth. Neuer mā
mought be terrible, and also in
suretee.

Curiositee.

Take not for that, whiche Salom.
is out of thy reach: Serche
not those thyngs, that exceed
deth.

Banket of

deth thy puissaunce, but thy
on that, whiche god hath com-
manded thee, and in his sundry
workes be not to curious.

Compassion.

Q. Curt.

They that truste muche to
their freendes, know not
how shortly teares be
dried vp.

Death.

Seneca,

He must lyue ill that lacketh
knowlage howe to
die well.

Idem.

They whiche prepare theim
to battayle befoze that battayle
approcheth, they beyng alway
redy, do easily susteine the fier
būt, which is most troublous,
so death or fortune alwaies loseth

ked for, is and semeth moze eas-
ly, and with lesse peyne suffred.

One daie deemeth an other, Plinius.
but the last getteth iudgemente
of all that is passed.

Delicate liuyng.

As it is impossible, that Chryso.
fyr should inflame with
in water, so it is impos-
sible, that contricion of
herte should be great in thinges
that be delicate: for they be mere
repugnaunt thone to the other,
the contricion beyng mother of
weepyng, delicatenes of laugh-
yng, she straineth and wzingeth
the hert, this looseth it and lets
it at libertee.

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Deceite.

Seneca.

MEN can better suffre to be denied, than to be deceived.

Tullius.

Where wrong is committed by two maner of waies, either by force, or by fraude, fraude belongeth to a fox, force to a lyon, bothe the one and the other is to the nature of man wonderfull contrary.

Laertius.

We ought to beware moze of the enuy of our freendes, than of the assaultes of our enemies for these be apparant vnto vs, the other is couered, and the craftie to annoy, whiche is not looked for, is euer most dangerous.

Salom.

A false witnesse shall not bee with

Sapience.

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without punishment, ne a forger of lies shall escape from correction.

Detraction.

Nether detractors nor yet extorcioners shall possesse the kingdom of heauen. Paulus.

Neuer detracte or backbite any man, nor be sene to get prayse by rebukynge of other: but learne more to adorne thine owne life, than to defame others, remembrynge the scripture, which saith: Loue not to pull away a mans prayse, least thou be pluckt vp by the root. Hieron.

To sclander, or to here sclanderers, I can not tell of them two which is most damnable. Bernar,

Wee ought to suppose that
Detra

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defracting oz yll reportyng one
of an other for a priuate aduā-
tage, is moze againste nature,
than to suffre any discommodi-
tee, be it exterior oz bodily.

Drunkenesse.

Eccles.

A Drunken woozke man
shall neuer be riche, and
he that setteth waighte
by a littel, shal by a littel
and a littel, come vnto nothing.

How sufficiente vnto a lea-
ned man is a smal quantitee of
wyne? for therewith whan thou
sleppest, thou shalt not be trou-
bled, noz feele any peine.

Isaias.

Everlastyng peyne shall be
vnto you, that do rise early in
the morning to drinke excessiue-
ly, and to quaste vntill night,
that

Sapience.

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that ye may be with wyne ex-
cessively chauffed.

Lechery, wine, and societee Of eas,
consumeth all wisedome.

The drunken man confoundeth August.
both nature, loseth both the grace
and honour, and runneth head-
long into everlasting damnaciō

Wyne inordinately taken, Boetius,
troubleth mans reason maketh
dull vnderstandyng, infeebleth
remembrance, sedeth in forget-
fulness, poureth in errors and
bringeth forth sluggishnesse.

Discorde.

Every realme diuided with Christus
in it self shalbe made desolate in Mar,
late & every citee & house
diuided by mutuall con-
tention, shall not longe stande.

S

3n

Banket of

Eccles.

In thzee thinges my spirit is well pleased, whiche be also commended befoze god and mā the good concorde of bzetherne, the loue of neighbours, also man and wife of one consente and agreement.

Gregor.

If they, whiche make peace, be called the childzen of God, without dout the disturbers of peace be the childzen of Sathā.

Tullius.

Ther that sustein one part of the people, & neglecte the other parte, they byynge into the citee a thyng very perillous, that is to say, sedicion and discorde.

Salust.

With concorde smal thinges grow to be great, with discorde the mooste greatest thynges bee brought vnto nothyng.

Warre is soone made, but it
is

Sapience.

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is not so shortly discuffed for he
is not sure to finilſhe it, that
firſt toke in hande to begin it.

Dignitee.

HE is honozable, a greate Chryſo.
eſtate, and a noble man,
whiche diſdaynethe to
ſerue, or bee ſubiecte to
bices.

If thou wilte eſteeme a man
truely, and know what he is, Seneca.
beholde him naked, and lette
him lay aſide poſſeſſions, au-
thoritee, and other fables of
fortune: Finally, let him put
off his body, and beholde thou
in his ſoule, what he is of him-
ſelf, and what he hath of other,
which is not his owne.

S ii

Doz

Banket of
Dolour.

Salom.

LYke as a mothe in a garment, and a wourme in a tree, so heuinesse hurteth the hert of a man.

Idem.

In heuinesse it is to be foreseene & prouided, that nothyng be doen desperately, nothyng fearefully, nothyng wretchedly or any thing folishly.

Se Sulpicius.

There is no sorow, but that length of time shall minishe it, and make it moze easy.

Doctrine.

Salom.

LYke as fayre legges bee in bayne to a cripple, so vnseemely is doctrine in the mouthes of fooles.

Niclasius.

Doctrine is of suche puissance

sance, that in good men it is
the armour of vertue, to persoz
nes corrupted, a spurre to doo
mischief.

Lyke as wolfe taketh some **Seneca,**
colours with one onely dieping
som not without often steepyng
and boyleng, so some doctrynes
ones appprehended be forthwith
shewed, some other excepte they
be deeply receiued, and longe
time settled: coloureth not the
mynde, but onely toucheth it,
and that whiche is promised, it
nothyng perfozmeth.

Doctryne is an oznamēt to **Democ.**
men being fortunatē, to men in:
fortunatē a refuge and succoz.

A Roman may profit in hea: **Ambros.**
ryng so much, but whiles he li:
ueth he shall haue neede to bee
S iii taught

Banket of

taught.

Tullius,

A cozne fielde oz a witte be-
ynge neuer so fertile, without
it be exercised, may neuer bee
fruitfull.

Seneca,

Philosophie is not a com-
mune warhemanship, oz made
for to bragge with. It is not in
wordes but in mattier: ne it is
giuen onely to passe the tyme
pleasauntly, but it setteth the
minde in good frame, the life in
good order, it ruleth our actes,
& sheweth what is to be dooen,
and what to bee vndoone, she
sitteth at our stern, and among
the vncertaine scourgies, she or-
dereth the right course of our
passage, without hir no man is
in suretie.

Idem.

Men beleue better their eyes
than

than their eares.

It is a longe way to go by rules and pzeceptes, the way by example is shorte and common dious.

We teache our childzen liberall sciences, not because those sciences may geue any vertue, but because thei make the minde apte to receiue it.

Dissimulation.

Sowme wyll bee to theim Eccles.
that haue dowble hertes,
mischeuous tounses, yll
doynge handes, and to the
ill liuer, that entreteth into the
world by two sundry wayes.

I hate these men, whiche in Pacunius.
theyr actes be fooles, and in
their woordes philosophers.

S illi **D**iete

Banket of

Diete.

Eccles.

In many meates is occasion
of sicknes, and gredy fedynge
shall appoach vnto cholere.

Galenus.

To him which is fallen to
a distemperance in heate or cold
it is expedient to geue thynges
of contrary qualitees.

If thou wilt preserve the
temperature, whiche is in thy
body, to a moyste nature, geue
thynges moyst, to a dry nature,
dry thynges, if thou wilt alter
the temperature, geue euer the
contrary.

Ye may not only remembre,
that contrary thynges be hea-
led by their contrarie, but also
in every contrary ye must consi-
der

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sider the quantitee.

When sicknesse is in his Hypocra-
 force, than the moſte ſpare diete tes,
 is to be vſed.

The preſeruacion of healt he Hyppocra-
 beginneth with labour, whiche tes & Ga-
 meate and drinke ouertaketh, lenus.
 than ſlepe enſueth, than Venus
 foloweth, but eche of them in
 a meaſure.

Uncleane bodies, and they
 which of ſuperfluous humors
 be not well purged, the more
 ye nourish them, the more doo
 ye hinder them.

Stomackes in wynter and
 ſpyng time be hotteſt, and ſlepe
 than is longeſt. Wherefore in
 thoſe times, meate ſhoulde bee
 taken in greatteſt abundaunce.

Sodaynely and very muche

¶

to

Banket of

to euacuate oz to fyll, to make
hotte oz to coole, nor any other
wise to remone the state of the
body, is veray dangerous, for
to muche of any thyng is ennea-
my to nature.

Ease.

Galenus.

Muche ease and defaulte
of competente labour,
maketh heate feeble,
whiche should resolue
make thinne that which ought
to be purged.

They that liue in muche ease
do gather comonly a flumatike
oz slimy iuice in their bodies.

They that doo labour muche
to gather iuyte cholerike oz mel-
lancoly, the one in sommer, the
other in cothe harvest time, oz
to

Sapience.

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towarde winter.

Example.

So let your light shine before all men, that they may behold your good workes, and may glorifie your father, which is in heaven. Christus apud Matth.

Who so euer lieth ill in the sight of them, over whome he hath rule, as muche as in him is, he sleeth the beholders. August.

The bisshoppes conuersacion and householde, is set as it were maisters of the commune discipline on the toppe of a mountaine. For whatsoeuer he doeth, all other men thinke, they may lawfully doo it. Hieroni.

Deuout conuersacion without comunicacion, as much as by Hyeroni.

Banket of

by example it profiteth, by silence it hurteth. For with barkyng of dogges and stauces of the Sheperdes, the rageing wolues be let of their purpose.

Leo.

More availeth example then wordes. And muche better be men taught by doing, than they are by speakyng.

Ti liui.

In the knowlage of thinges, this is it, which is chiefly most holcom and profitable, to mark well the lessons of every example, whiche is putte in famous remembraunce, whereof thou maist take for the and thy countray, that thou maiest ensue, or that whiche hath an yll beginning, or a foule endyng, thou maiest the better eschewe.

Enny

Enuy.

Eny is blynde, and can do Liuius.
nothyng, but dyspryse
vertue.

It is a scabbe of this Tullius.
world to haue enuy at vertue.

O the miserable condicions Tullius.
of people that are to be gouers
ned, among whom diligence is
hated, negligence is reprov'd,
where sharpenesse is perillous,
liberalitee thankelesse, commu
nication deceitefull, pernicious
flatterie, euery mannes
countenaunce familiar, many
mens mindes offended, wayte
to hurte priuily, saye woozdes
openly, whan officers be com
myng, they tary for them, while
they be pæsent, they do awaite
on

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on them, beeyng out of autho-
ritee, also do forsaake them.

Eloquence.

Salom.

Eloquent wordes become
not a foole, nor liyng lips
pes a man in authozitce,

Fame.

Salom.

Better is a good name than
abundance of riches, for
good estimation surmounteth
all treasure.

Seneca.

Those men say ill of thee,
that be ill them selfe. Reason
answereth, I should be sore me-
ued, if Lato, Lelius the wyle,
the other Lato, and the twoo
Scipions shoulde so reporte of
me: or if these men shoulde saye
this with a ripe iudgemente,
whiche

Sapience.

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whiche they doo now by malice
corrupted.

The actes, and not the same Tullius,
should first be considered.

The infamy of man is im- Plato.
mortall, for he is a lyue whan
thou thinkest hie dead.

Fayth.

Our lord wyll rewarde Regnū. 1.
every man accordyng to
his Justice and fayth.

We that beleue Chriſt Hieron.
let vs folow Chriſtes living.

They whiche beleue in God, Paulus^r ad
let them endeavour them to ex- ad Titam.
cell in good workes.

Lyke as the body is deade, Iacobus,
wherein is no spirite, so that
faith is dead, where there lacke
wordes.

The

Banket of

August.

The faith of a christian is
ioyned with charitee, and with-
out charitee is the fayth of the
diuell.

Faith not exercised, soone
wareth sicke, and beyng vnoe-
rupied, it is assaulted with sun-
dry displeasures.

Paulus ad
Rom.

Not the herers of the lawe
be righteous in the presence of
god, but the doers of the lawe
shal be iustified.

Christus
apud
Matth.

Not every man that saies to
me, Lorde, Lord, shall enter in
to the kingedome of heauen,
but they whiche doo the will of
my father, which is in heauen.

¶ Feare.

Salom.

The roote of wisdom is
to feare God, and the
branche therof, shal long
time

time endure.

There is none authoritie of Tullius.
so great a puissance, that oppzels
lynge with dycade may longe
endure.

Whom men feare, they doo Ennius.
hate, and every man whome he
hateth, he desireth to perishe.

Drede and terroure bee weke
bondes of loue, for if that they
breake, and men ceasse to feare,
than begin they to hate.

It is moze daunger to bee Seneca.
dred than to be despised, for ne-
des must he feare many, whom
many feareth.

Foly.

Afoles way in his owne Salom.
eie is beste, a wyle man
hereth good counsaile.

¶

¶

Banket of

He that aunswereth before
that he heareth, proueth himself
to be a foole, & worthy rebuke.

Eccles.

A wise sentence in a fooles
mouth shal not be regarded, for
he telleth it not in oportunitie.

Talke not long with a foole,
and with him that lacketh wit,
keepe not muche company.

Paulus

He that setteth muche by him
self, where in dede he is nought
woorthy, he byngeth him selfe
into folly.

Tullius

It is the propriete of a foole
to seeke out other mens fautes,
and forgette his owne.

Flattery.

Salom.

My sonne, if ill men will
feede thee with flattery,
consent not vnto them,
Bets

Better are the strokes of him
that loueth truly, than the false
kysse of them that doo flat-
ter thee.

Tale bearers, riotters, glos- Hieroni.
sers, and flatterers, flee farre
from them, as from thy chiefe
enemies.

Within thy selfe, behold wel Seneca.
thy selfe, & to know what thou
art, geue no credence to other.

Whose eares be so stopped Cicero.
from trouthe, that he may not
abide to here troth of his frende
his health and prosperitee is to
be despayred.

Lyke as woymes soonest do Plutar.
biede in soft wood and ientil,
so the moste noble wittes, de-
syrous of prayse, gentyll and
honourable, moste maketh of
flatterers.

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flatterers, and doo nourish
suche persones as bee their de-
stroiers.

The familiar companion,
whiche is alway lyke pleasant,
and gapeth for thank, and ne-
uer biteth, is of a wise man to
be alway suspected.

Greate mens sonnes learne
nothyng well but to ride, for in
other doctrines their maysters
do flatter them, prayse all
that they speake. At wastylngs
their felowes fall down er they
be throwe. But the rough horse
whan he is ridden, knowynge
not whether he that rideth be a
prince or subiecte, a riche man
or a poore, casteth him oute of
the saddell, if he cannot good
skill of riddyng.

Forth

Sapience.

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Fortitude.

Fortitude and constance is Hieroni.
the high way, he that tour-
neth to much on the ryght
hande is foolehardy & fro-
ward, to much on the left hande
is ferefull and cowarde.

Fortitude is an affection of Tullius.
mynde, susteynyng paciently
perill and greefe, and beyng al-
way free from all drede.

Fortitude appereth not but Gregor.
in the tyme of aduersitee.

To a wyle man none ill may
happen, for he standeth uprighthe Seneca,
vnder euery burdein, nothyng
may appaie him, nothyng disa-
pleaseth him that ought to bee
bozne, for what soener mought
happen to man, he neuer coms

¶ iii plats

Banket of

plaineth that it hath chaunced
vnto him.

All thinges ought to be fore
thought on, and the minde fort-
tified against all that myght
happen. Banishment, tozmen-
tes, sicknesse, batayle, shipwrec-
kes, thinke on them dayly.

To suffre grieve quietly and
coldly, it profiteth much to con-
sider, and so to do it is a great
honestie.

Needes must he that is valie-
ant, be of a great courage, & als
so invincible, he that is invinci-
ble dispiseth all thinges that be
transitory, supposing the to be
inferior vnto him. But no man
may despise those thinges, where-
by he may be greued, but onely
he that is valiant. Wherfore it
happ

happeth that a valiant person
can neuer be greeued, all wise
men therefore needes muste be
valiant.

It was wont to be a greate
praise & a meruailous, to haue
patiently taken al froward ad-
uentures, not to haue ben sub-
dued by fortune, but in all ad-
uersitee, to haue retained their
estimation and diguitee.

The timorous dog barketh Q. Curr,
more soze than he biteth.

We se the greatest riuers fall
with least noyse.

Fortune.

Fortune can neuer make Boetius,
that to bee thine, that nas-
ture denieth thee.

It is a naturall sicknesse in Tacitus.

E. iii men

Banket of

men to beholde with soze eyes
the new advancement of other.

Seneca,

Looke how many wonderers
so many enuiers.

Iustinus,

As fortune beckett, so fauour
inclineth.

Innumerable be the exam-
ples of changeable fortune, for
where made she euer great toy,
but where sozwe proceeded: of
what sozwe hath she caused,
that hath not proceeded of ouer
muche gladnesse?

Felicitee beginneth by the or-
dināce of god, where misery is
stemed by the iudgemēt of mā.

Seneca,

The interpyles bee in our
puissance, but their conclusions
fortune determineth.

To beare rule is chaunce, to
giue rule is puissance.

Fortune

Sapience.

Fortune fauorzyng variance,
dispiseth constance.

Who so hope, reason, or imag- Tullius.
ination dependeth on fortune,
in him nothyng may be constāt
for certaine.

Fortune is to grate men de-
ceitfull, to good men vnstable,
all that is high is vnſure.

What fortune high rapseth,
ſhe liſteth vp to let fall.

In thinges whiche be mode-
rate, continuance is conſtant.

Chilo the wiſe man beyng de- Chilo.
maunded what fortune was:
he answered, a leude phiſicion:
for ſhe made many folkes blind
that truſted much to her.

Oftentimes fortune cozrupts Q. Curt.
eth nature.

E b

God

Banket of God.

Salom.

The eyes of God be more
bryght than the sonne, be-
holdyng euery where all
the wayes that men take
the depenesse of that whiche is
bottōlesse, seing mens thought,
where they thinke them moste
secrete.

In the herte of man be many
deuises, the will of god euer as
bideth.

No sapience, prudence, nor
counsaill, may preuaile against
god. The horse is prepared to
bataile, but yet god getteth al-
way the victorie.

Eccle.

They that feare god, will be-
leue his worde: they that loue
him, will kepe his comandement.
Bless

Blessed be the name of our Daniel,
 lord, for wisdom, and prou-
 dence be of him only, he altereth
 times and ages, he also transla-
 teth and ordeineth kingdomes.

Governour.

Vhere as lacketh a gov-
 ernour, the people desolom-
 ayeth, where as be ma-
 ny counsailes, there lack-
 eth not suretie.

In the multitude of people is
 the state of a kyng.

In the fewnesse of subiectes
 is the princes dishonour.

A prince that gladly heareth
 leaspnges, hath all his officers
 peruerse and wicked.

Who is the countrey, where
 the ruler is wanton, and they
 in

Banket of

in auctoritee breake their faste
timely.

Happy is that lande, that
hath their kyng noble, and
where men in auctoritee eat in
good season.

He that is a gouernour of
sendeth moze greuously by his
example than by his offence.

Where a gouernour lacketh,
the people shal perishe. the saues
garde of them is, where be mas
ny counsailes.

Rulers haue doone thynges
with folp, and sought not for
our lozde: therfore they vnder
stande not, and their flocke is
broken and scattered.

Prepare thy selfe, and furnis
h with so thy condicions and man
ners, and set forth the forme of
the

Full. de
ffic.3.

alom.

erem.

lutar.

Sapience.

40

thy liuyng in suche wyse, as he
that in the middel of euery mans
sight leadeth his lyfe, and may
be hid from no man.

The commune people are
wont to serche and behold curi-
ously the maners, liues, and
condicions of them that be rus-
lers, although they be couered
neuer so closely, or hid & kepte
with hangings and courteinnes
neuer so priuily.

Good men.

A Good man shall receiue
abundantly grace of our Salom.
lorde: He that trusteth
in his owne witte, doeth
euer vngraciously.

Wee may call that man gras Seneca,
sious, to whom nothyng is
good

Banket of

good or ill, but a good minde of
an ill, whiche is a louer of ho-
nestie, contented only with ver-
tue, whome no fortune extol-
leth or oppresseth, nor knoweth
any thing to be better than that
he may geue to him selfe, to
whome very pleasure is, to let
littell by pleasure.

Gluttony.

Salom.
prou. 33.

Hunte not the companie
of drinkers, nor the dis-
ners and suppers of the,
that bring flesh with the
to rate, for they whiche attende
only to drincke and makinge
of banketts, shalbe consumed.

August.

Not the vse of meate, but the
inordinate desyre therof ought
to be blamed.

The

Sapience.

41

The riche men woll not be August,
constrayned to eate that which
pooze men eateth, but let them
kepe the custome of their infir-
mitie, beyng soze that they can
not otherwise satisfie their na-
ture. If they chaunge their cus-
tome, and therfore be sicke, let
them vse their superfluitee, and
geue to the pooze men that,
which vnto them shalbe conue-
nient and necessarie.

Unhappie are they, whiche Hyeroni,
haue theyr appetite moze than
their stomache.

Glotony is an yll maystresse Ambros.
to serue, she alway desireth, and
is neuer contented.

What is moze vnfaciable
than is the belly, that this day
he receiveth, to morow he ex-
pelleth

The

Banket of

pelleth: whan she is full, she dis-
sputeth of continence: whā she
hath digested, she biddeth vers-
tue farwell.

Cicero.

Denise king of Sicile, when
he had eaten pottage, whiche a
cooke of Lacedemonia hadde
made, he said that the meat did
not delite him, the cooke aun-
swered, It was no meruail, for
it lacked spices: whan the kyng
asked what he lacked, he aun-
swered, Labour, sweate, rens-
nyng, hunger, and thyrste, for
with such maner of stuffe, the
meate of the Lacedemonians
was euer prepared.

Gloze.

Tullius
tus. 9. 3.

Gloze is a thyng sub-
stanciall and perfectly
expressed. It is the praise
of

Sapience. 42

of good mē, cōsenting togither,
a voice incorrupted of thē that
iudge wel of an excellēt vertue.

The chief and perfecte glorie **Offic. 2.**
standeth in thre thynges, if
the multitude loue vs: if they
haue good opinion of vs: if (as
it were meruaillyng at vs) they
suppose vs well worthy to bee
had in much reuerence.

Thus saith our lord, **Let Ierem.**
not the wyse man glorie in his
wysedome, nor the stronge man
in his strengthe, nor the riche
man in his substance, but he
that is glorious, let this be his
glorie, to knowe and vnder-
stande me. For I am the lord
that doo execute mercie, iudge-
ment, and iustice in earth: these
thynges doo please me sayeth
our

Banket of

our lord God.

Plaut.

Noz that fyze maketh smoke,
that quickly is kendeled, noz
that glozy causeth enuie, that
shortly appereth.

Grace.

August.

The grace of God, why it
is sente vnto this man,
& not vnto that man, the
cause may be pziuy, woul
iustice truely it may neuer be.

August. de
natura &
Gratia.

The grace of Chziste, with
out the which neither children
noz men may truste to be saued,
is not geuen for merites, but is
fauourably disposed without
deseruynges, and therfoze it is
called Gratia, whiche doeth
signifie fauour in engliche.

Bernar.

Grace (as I do suppose) com

Sapience.

45

sisteth in thre thinge, in abhorr-
ing thinge which are passed, in
dispisynge thynges present, and
in desirynge thinges, which for
vs are prepared.

Grace is giue for this cause, August.
that the law be fulfilled, that
nature be restored, and that by
sin we be not subdued.

Humblenesse.

Nouer suffer thou pride to Tobias.
rule thy wit or sentence :
for in hye all destruction
taketh roote & beginning.

On whom saith our lord
shall my spirite rest, but on him Isaias.
that is humble and gentill, and
dyedeth my wordes :

God resisteth proude men, Petrus.
but to them that be humble, he gi-
ueth

Et it

ueth

Banket of

tieth his grace.

Eccles.

The moze honourable thou arte, the moze humble thy selfe vnto all men, and thou shalt finde fauour bothe of god and of man.

In thy thought extol not thy selfe lyke a bulle, ne be thou proude of thyne actes, but in hūblenes kepe ener thy courage

Salom.

The greater thou arte, the moze humble be thou, and in the p̄sence of God, thou shalt fynde grace.

Eccle.

How greate so ever thou be, humble in all thinges, and thou shalt find grace befoze god.

Haaſte.

Sextus

The Emperoure Octavian was wont to say, nothyng became
came

Sapience. 44

cam worke an emperoz oꝝ byng
th in hast and foolehardinesse,
foꝝ that whiche was well done,
was soone doone.

Honour.

A vn sitting is honour Salom.
to fooles, as snowe is
in sommer, and hailstones
in haruest.

Honour noꝝisbeth cunnynge, Tullius.
and with pꝛeise mens wittes
be kindled to study.

Honours ouer great, wheres Plutar.
in is pꝛide, and to muche state
lines, like great & corpoꝛate bod
dies, be thꝛowē downe sodeinly.

Honours substantiall and
perfect, and also fauour of the,
which haue a good turne in res
membꝛance, and be in rendꝛing

Will than

Banket of
thannes verie diligent, shoulde
not be refused.

Hipocrisie.

Christus
in Mat.

The hede of false prophes
tes that come to you in
the garmentes of sheepe,
but within they bee rauenous
wulues, by the frutes of theim
shall ye perceiue them.

August.

He that desireth to seeme that
he is not, he is an hypocrite, he
saith to be good, yet doeth he
not practise it, for in the praise
of men he esteemeth his profite.

Dissembled equitee is not
propely equitee, but double in-
iquitee, for it is both iniquitee,
and dissimulation.

Gregori

Hypocrites are vile in appa-
rel, and proude in their courage,
and

Sapience. 45

and while they seeme to despise
all thinges in this worlde, they
seeke by meanes to attaine to all
thinges that be of the worlde.

The highest way to renome
is to be such one in deede, as eu-
ery man would be reputed. Tullius.

He that sayneth him selfe to
be a freende, & is not, is worse
than he that is a forger of mo-
ney.

Openly to hate or to loue,
more belongeth to a gentil cour-
age, than to hide in his coun-
saunce what his hert thinketh.

Humblenesse.

Every man that exalteth
himselfe, shall be brought
lowe, & he that humbleth
himselfe, shall be aduanced. Christus

¶ IIII

¶ I

Banket of

August.

All men delite to be high, the
griee is humilitee, why setteſt
thou thy fote ſo farre from the
thou wilt fall and not clymbe,
begin at the grice, and thou art
forthwith at the toppe.

Gregor:

He that doeth gather other
vertues without humilitee, do-
eth as he that beareth ſine pou-
der into a boyſtuous wynde.

Seneca.

That man is happy, whiche
the higher that fortune aduan-
ceth his ſubſtance, ſo muche the
lower he auayleth his courage.

All men.

Eccles.

Three kindes of people my
ſoule hath hated, a poore
man proude, an old man
lackyng wit, a great man a lier.

Seneca.

There is no hope of remedie,
where

where that whiche sometyme
were vices, be tourned to man-
ners.

That whiche the ill man most Salom.
diedeth, shall come vnto him, &
that which he desireth shall be
geuen vnto good men.

The ill man shall vanishe as
way lyke a stozme, the good
man shall stande faste, lyke an
euerlastyng foundation.

The warke of an yll manne
is euer vnstable, he that soweth
good warkes, hath a sure ad-
uantage.

Deo thou none euill, and Eccles.
none shall come to thee, Leave
euill company, and euill wyl
forsake thee.

If a Moztian may chaunge
his skinne, of a libard, hir spots Hyeroni.

Banket of

tes, ye may also do good, when ye are brought vp in ill.

Seneca.

To him that doth ill, there is no greater penaunce, than that he displeaseth all men, and contenteth not him selfe.

Justice.

Tullius.

Noman may be lost, that feareth either death, paine, exyle, or pouertee, or that preferreth their contrarie befoze very equities.

The foundation of perpetual pryse and renowne is iustice: without the which nothing is commendable.

Agelans.

kynge Agelans being demanded, whiche was the better either Justice or Fortitude: he answered, if all men were iust,

Iust, we neded no fortitude.

The glozy of a good man is Eccles.
to do iustice.

Iustice exalteth the people,
but sinne maketh people wret-
ched and miserable.

The emperor Alexander, Alexand.
hearyng that a poore olde wo- the emper-
man was ill intreated with one seur.
of his souldiours, he dischar-
ged him, and gaue him in bonds
vnto the woman, to gette
hir hir liuyng with his crafte,
for as muche as he was a car-
penter.

Aristides, called the ryght Aristides.
tuous, beyng demaunded of
one, If he were rightuous of
his owne nature. Nature, sayd
he, hath muche holpen me there
to, but yet by mine industrie, I
have

Banket of

hane holpen hir also.

Salom.

In the path of iustice is life,
the way that turneth therfrom,
leadeth to death.

Iustice mounteth the people
in honour, sinne maketh people
wretched and miserable.

Eccles.

Be not ouermuch iust in ex-
tremitee, and fauoure no more
than is necessarie.

Eccles.

My sonne, despyng wises
dome, keepe thou true Iustice,
and god almighty will geue it
vnto thee.

Ambros.

He is a iust man that spareth
not hym selfe.

Judge.

Salom.

A

Ecordynge to the iudge
of the people, so bee his
officers.

Duch

Suche as be rulers of a cite,
suche be the commons.

Presentes and gistes make Eccles.
blynde iudges.

Couet not to be a iudge, ex-
cepte thou be of power able to
subdew iniquitees, leaste per-
chance thou shalt feare the state
of a great man, and geue occa-
sion of rebuke in thine owne
hastinesse.

Euerlastyng wo shall be to
them, whiche make vnrighte-
wysse lawes, and doo wyte as
gaynst iustice, to the intent that
they will oppresse pooze menne
in iudgement, and violently
subuerste the cause of the people.

All do loue presentes, and
folow rewardes, to the fathers
lesse childe they do not minister
iustice

Isaias.

Banket of

Iustice, the poore widows mai-
ter commeth not before them.

Sapien.

Here therfore ye kynges, and
vnderstande ye. Learne ye iud-
ges of all partes of the worlde.
Gyue eares ye that rule ouer
multitudes, and delite your
self in the trouble of people, for
power is giuen to you fro our
lozde, which shal examine your
actes, & inserche your thought-
tes, for whan ye were ministers
of his kyngedome, ye iudged
not straitely, ne kept the lawes
of true iustice, ne went after his
pleasure, horriblely and shortly
he will appere to you: for most
soonest iudgements shal bee to
them that haue rule ouer o-
ther. To the poore mā mercy is
graunted, but the mayhty man
shall

Wapience.

49

shal suffer mightily touermentes,

Take thou no gistes, whiche Moyf.
do make wyle men blynde, and Deutr.
peruerter the woordes of them
that be rightuous.

Judgement.

He that iustifieth an vn-
gracious person, and he Salom.
that condemneth a good
man, they befoze god be
both abhominable.

The kite in the ayze knoweth
hir time, the turtell, the stoake, Jerem.
and the swalowe doo come at
their seasons, my people know
not their lozdes iudgement.

A good man will not in his Tullius
friendes cause, doo againste a
weale publike, agaynste his
oth, nez against the trust which
is

Banket of

is put in him, for he lateth aside
the personage of a freende, whā
he taketh on him a iudge's office.

Alexand:
August.

The emperoure Alexander
would neuer suffer to be solde
the office of a iudge, or greate
authoritee in the execucion of
lawes, saipng. Needes must he
sell, that doth bye. And I will
not let that there shall be mar-
chauntes of gouernaunce, which
if I doo suffer, I may not con-
demne: for I am ashamed to
punish a man that bieth and
selleth.

Themistocles beyng the chief
iudge in Athenes, when there
came to him a greate musician,
whiche desired of him a chynge
somewhat against iustice: The
mistocles

Sapience.

50

mistocles answered, if in sinz
gynge thou doest not regarde
numbre and time, thou arte not
worthy to be called a good ius-
tician: no? I a good iudge, if I
wolde preferre before the lawes
the priuate fauour of any one
person.

Ignorance.

If a blinde man do take by
pon him, to leade one that is
blinde, they both shall fall in
the ditch.

Christus?

apud
Matth.

Sapience and doctrine of foo:
les be dispised.

Salom.

Ingratitude.

He that dothe render an
euyl tourne for a good,
euyl shall not departe
from

Salom.

Banket of

from his house.

Sapient.

The hope of a person vnthakefull, shall relent like winter ice, and as water superfluous shall vanish away.

Chryso.

The greater benefites that men doo receiue, the more greuous iudgement shall be giuen them, if they do offend.

Sepeca.

A good man doth all thyng wel, if he do al wel, he cannot be vnkinde.

He that thinketh alwaye to crane, forgetteth what he taketh.

In couetise nothyng is more than that she is vnkinde.

He taketh away the mutuall course of gyuyng and takyng good tournes, who so euer neglecteth to reder equall thāke

Sapience.

51

to him that deserueth it.

That is a person dishonest, whiche knoweth howe to take a benefite, and not howe to requite it. Plaut.

Idelnesse.

The good Emperour Antonine withdrew from diuers persons their pensions and salaries, perceiving them idel, saying, that there was nothyng more reprochfull or cruell, than that they should gnaw and deuoure the weale publike, whiche with their labour nothyng increased it. Antonin.

Idelnesse hath taught muche Eccles. unhappinesse.

Æ ii

He

Banket of

Paulus

He that will not worke, Shall
not eate.

Seneca,

Some times be take from vs
sometimes do escape vs, some
flowe away not vnwitting vs
to vs, but the foulest losse of
time is of that, whiche by our
negligence doeth clippe away
from vs.

Idelnesse weareth strengthe
as ruste doth yron, the bronde
vnsterred bourneth slowly, and
if he be moued, he causeth the
fyre eftsoones to kendle.

Tullius

We are not brought vp so by
nature, that we should seme to
be made for game and solace,
but rather for grauitee, and for
some studies moze serious and
weightie.

Seneca,

Idelnes without lernyng is
death,

death and the graue of a quicke
man.

Inordinate appetite.

The roote of all mischief Paulus
is inordinate appetite,
which some men folow-
yng, haue erred fro faith
and brought them selues into
many sorowes.

There are thre thynges spe^r Innocen.
cially, whiche men be wonte to
desyre inordinatly, richesse, bo-
dily pleasures and great aucto-
ritee. Of richesse do procede ill
thynges, of pleasure dishonest
thynges, of auctoritee vaine
thynges.

There is no grief in lackyng,
but where there is inordinate
desire in haupyng.

August.

¶ iii

That

Banket of

Seneca,

That whiche is other mens,
liketh vs beste: that whiche is
our owne, liketh best other.

To flee inordinate appetite is
verae nobilitie: but to subdue
it, it is roiall and princely.

Tullius

The reasonable minde muste
iudge the to be rich, not thi poss
sessions oz mens estimation.

Cunning.

Didymus.

A Man to perceue that
he is ignorant, is a to
ken of wysedom, like as
to perceiue, that he doth
wronge, betokeneth iustice.

Paulus.

In muche cunning is muche
indignacion.

Lactan.

Counnyng causeth vs to
know, whither we shall come:
vertue, how that we may this
ther

ther come, the one without the
other littell availeth: for of cun-
nyng springeth vertue, of ver-
tue perfect felcilee.

Counnyng is to know God,
and to imbrace vertues, in the
one is Sapience, in the other is
Iustice.

Science is a knowlage con- Galenus,
uenient, stable, and neuer declin-
nyng from reason.

Extremie thou much cunnyng Socrat,
to be moze woorth than copie,
for this mortely decaieeth, coun-
nyng euer continueth.

The wyse Solon made a Plutar.
law in Athenes, that the childe
shoulde not be bounden to suc-
cure his father, of whome he
had receiued no maner of dor-
drine.

Banket of

Kynge.

Sene. de
elementia,

HE is in great error, that
thinketh a kynge to bee
safe in his person, where
nothyng may be safe fro
the king, sens suretee is assured
by mutuall suretee.

Theopom
pus.

Theopompus kynge of Las
cedemonie, vnto one that des
maunded of him, how a kynge
mought mooste surely keepe his
realme, and defende it, saide, if
he geue to his counsellours li
bertie to speake alway truthe,
and to his power neglecteth not
his subiectes, whan they be op
pressed.

Salom.

Truth and compassion kee
peth a kynge, and his place of as
state with mercy is stablished.

Sapience.

55

O ye kynges, if ye delite in
highe places, and sceproures
make muche of sapience.

Sapien.

Moste happy is that publyke
weale, where either men stu-
dious of wisdomedoo reigne,
or where the kyng is studious
of wysedome.

Plato.

To be in a fury, it may be cal-
led womanly.

Seneca,

It neuer beseemeth a kyng to
be angrie.

If thou wilt subdew all
thynges vnto thee, subdew thy
selfe vnto reason. If reason
rule thee, thou shalt rule
many.

It beseemeth men to feare
their pzince, but muche moze to
loue him.

¶

¶

Banket of
Lendyng and bo-
rowynge.

Salom.

Lende not to a greater than
thou art, and if thou hast lende,
accompte it for losse.

Losse of a freende, or
of goodes.

Salom.

HE that is robbed and los-
seth his cote, where he
hath no mo, if he had lea-
uer lamente him self, tha
to looke aboute him, & prouide
how to escape from colde tas-
kyng, and to finde some thyng
to couer his shulders with, wold
dest thou not thinke him to bee
a naturall foole? Thou haste
buried him, whome thou didst
dest loue: Seeke now for him,
whome

Sapience.

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whome thou maiest loue. It is
much better to prepare ellsoues
a frend, than to wepe for a frēd.

Labour.

By custome of labour wee Tullius.
shall make the peine moze
easy to suffre.

Cato in an oracion, whiche Cato.
he made to the men of armes of
Numantia, saide, Consider in
your mindes my felowes, that
whā ye do a thyng wel by laboz
and trauayle, the labour soone
passeth, the thyng well dosen,
alway remaineth. But if ye do
yll by inordinate pleasure, the
pleasure soone vanissheth, but
the deepe that is yll done, neuer
remoueth.

It is a token of a feeble Pontanus,
and

Banket of

and tender courage to flee fro
thynges laborious and peines
full, of the forbear yng wherof,
clouth is ingendzed, and nice-
nesse, and their continuall com-
panion vnthriftinesse.

Salust.

To labour in vayne, and a
man weri yng him selfe to get
nought but displeasure, is ex-
treme penithnesse.

Lawe.

Livius. 33.

NO law is to al men com-
modious, it is enough if
to the moze parte, and in
ageneraltee it be sufficient

Cecilius.

Sharpe punishment of vni-
lesfull actes is the discipline to
liue well and warely.

Plutar.

The kyng Antiochus wrote
to the cities, beyng vnder his
obey

obeyſance, commanding them,
that if he required them by his
letters to doo any thyng that
was contrary vnto his lawes,
that as to him that was igno-
raunt they ſhould repugne and
deny it.

Traiane the emperor moſt Dion.
noble and valiant, by no mar-
ciall affayres mought be called
from geuyng lawes to his peo-
ple, but that now in one place,
ſometime in an other, he wolde
ſit openly and here ſuites, and
alſo gene iudgementes.

**The law is good, if it be leſ-
fully vſed.**

The people that are without Paulus.
lawe, and do that whiche in the
lawe is contriued, they be a
law to themſelues.

This

Banket of

Tullius.

This is ones certaine, lawes were inuented for the preservation of people and countreies, and for the quiet and prosperous life and estate of men that liue vnderneath them.

Arcefilaus

Lyke as where there bee many physicians and medecines, there are many diseases, so where as ar many lawes, there be many mischieues and greatest iniuries.

Lawes.

Modestinus.

VWhere men apprehended in lyttell trespass, some be greuouesly punished some vnyeth are touched, it is great cause of discorde in a weale publike.

Tullius.

Law is a high reason ingendred

Sapience.

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died in nature, which comma-
ndeth that whiche ought to be
done, & forbiddeth the contrary

Lawes of men may be lykes
ned to copwebbes, which do tie
littel flies faste, and with great
flies are braste.

Anaxagoras.

Lechery.

Lechery is enemy to God August.
and enemy to vertues, it
consumeth all substance,
and delityng in the appe-
tite present, letteth that a man
can not thinke on pouertee,
whiche is not longe absent.

If we will consider the ex-
cellencie of mans nature, and
the dignities thereof, wee shall
wel perceiue, how foule & dis-
honest thing it is to be resolu-
ed in

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In lechery, and to liue wantonly.

Contrary wise how honest
and saye thing it is to liue tem-
perately, continently, sadly,
and soberly.

Youth vntemperate, and full
of lechery, maketh the body to
be in age withered and feble.

Libertee.

Hieronim.

Liberte muche libertee it is
harde to be moderate, or to
put a bridell to wanton af-
fections.

Seneca.

They be out of libertee, that
doo not labour in their owne
businesse, they slepe at a nother
mans wycke, and set their feet
where an other man steppeth.

What is elles libertee, but to
lyue as thou wouldest?

¶ Thus

Crueley of ouermuch licence Terentius
happeth great pestilence.

Liberallitee.

Honely is liberall, the Aristotle
which spendeth after his ethic. 4.
substance, and as it is
needfull.

Liberallitee is not in the mul- Aristotle.
titude or quantitie of that whi-
che is geuen, but in the facion
of him that geueth. for he dis-
poseth it after his substance.

He geueth very late, that ge- Seneca.
neth not vntil his freed craueth.

Beware that thy benefiter
rede not thy substance, for in
suche liberallitee is an appetite
to take vnleasfully, that there
lacke nothyng to giue away
bounteously: for where men

y

gens

Banket of

geue and be neddy, they be constrained to plucke eftsones fro other, of whome they purchase moze hatrede then fauoure of theym that they geue to.

In geuinge, these thinges must be considered, what thing and to whom, howe, where, and wherefore thou geuest.

Whan thou emploiest a benefite, chole such a persone as is plaine and honest, of good remembrance, thankfull, absteynyng from the goodes of other, no ngyarde of his owne: and specially to al men beneuolent.

Tullius.

The greatnesse of the benefite is declared, oz by the comouditee, oz by the honestee: oz by the necessitee.

Valerius.

There bee two fountaynes, whiche

Sapience. 59

whiche do approue liberalitee,
a sure iudgement, and an ho-
nest fauour.

Life euerlastyng.

OThe deepe richesse of the
wisdom and knowlage Augustine
of god, the iudgements Paulus.
of them, how impossible
is it to comprehend: how im-
possible is it by sekynge to finde
them: Who knoweth the minde
of the lord, or who was his
counsailour, or first gaue it to
him: and he shalbe recompensed.
for of him and by him, and in
him are al thynges: To him be
glory vnto the world of worldes
Amen. Wisdom.

That which god hath prepar August.
ed for them that doo loue him,
Y u faith

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faith doth not take it, hope doth not touche it, charitee doeth not appzehende it, it passeth all despyres and wishes, gotten it may be, esteemed it cannot be.

August.

Wee may lightlier tell what is not in the life everlastynge, than what thinges be there.

There is no death, there is no waylyng, there is no weepnesse, there is no sickenes, there is no hunger, no thirst no chaufyng, no coztupcion, no necessitie, no heauinesse, no sorow.

Loyaltee.

Salom.

The lyng lips are to God abhominable, they that do truely, do please him.
Malice

Sapience.

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Malice.

VWho that prouideth for
an others destruction,
let him be sure, that a
like pestilence is prouided
for him, so that of a lyke thing
he shall soone after be partener.

Tullius.

By malice a man sleeth his
owne soule.

Sapien.

Malice drinketh the moze part
of his owne venim. Serpentes,
the venim whiche they haue for
the destruction of men, without
their owne petill they keepe it,
malice hurteth him most which
doth reteine it.

Seneca.

Mariage.

Like as in chaffe oz heares of
an haare, fyze is soone kendled
and soone put out, except some

Plutar.

Y iii

other

Banket of

other thyng be mixte with it to
nourishe and keepe it: so loue
sodaynly inflamed in man and
wife with beautes oz perlonage
may not dure longe, except bes-
yng ioynded with good condic-
ons, it be nourished with wis-
dome, and therby receiweth a
liuely affection.

Women that had leuer rule
foolische husbandes, than obey
wise men, be like them, whiche
wold rather leade a blind man,
than folow him that hath both
sight and good vnderstandyng.

House and gooddes wee re-
ceiue of our freendes, a wyle
wife is propely geuen of god.

Depart not frō a wife that
is sadde and wise, whiche thou
haste taken in the feare of god,
the

Salom.

Eccle.

the grace that is in hir honestee
surmounteth all richesse.

Art thou boundē to a wife?
seke not to be lousēd.

Art thou losē from a wife? Paulus
seke not to be married.

Mariage in all thinges is
honourable, and the bed imma-
culate, for god shall iudge for
nicatours & also aduouters.

Themistocles a noble man, Themistoc-
les.
hauinge but one daughter, de-
maunded of hir, whether she
wold be married either to a poze
man haunige worchipfull ma-
ners, or to a great manne with
leude condicions. She answer-
red, **S**y, I had leauer haue a
man lackyng possessions, then
possessions lackyng a man.

The vyce of a wife is ey^e Varro.

Ylll

ther

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ther to be taken away, or to be
suffred. He that taketh it away
maketh the wise more commo-
dious, he that suffereth, ma-
keth himself better, by obtey-
ning of patience.

Mercy.

Seneca.

Mercy is a temperance
of mynde in the power
to aduenge.

Compassion regardeth
not the cause, but the estate of
person. Mercy is ioynd with
reason.

Cullius.

Nothing is more commens-
dable, nothing is more worthy
to haue place in a greate man,
than placabilitee mercy.

Christus
in Mat,

Blessed be they that are mercif-
ul, for they shall be sure of mercy
as

Sapience.

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Among many vertues none
is moze wōderful, oz moze gra-
cious thā mercy, for in nothing
men do moze appoche toward
god, than in gpyng to menne
health. Fortune may doo no
moze, nor also nature can will
no moze, than p̄serue life.

Makers of men.

In felicitie is imperfection, Seneca.
where thinges dishonest doo
not onely delite but also cons-
tent, and there ceaseth hope
of all remedie, where that
whiche was vice is turned to
be maners.

Nature.

Wittes enforced do bynge
thynges ill to passe. The last Seneca.
Y v bour

Banket of

houre is in vaine, wherein nature striveth.

All nature of beastes, foules, serpentes, and of all other things by mā's nature is tamed

Jacobus.

That whiche is infixed and ingedged by nature is not lightly remoued by crafte.

Seneca.

Thou dooest naughte thou man moſte vnkynde, whiche ſaieſt, that thou haſte nothinge of god, but of nature. I telle the, Nature without God is nothinge, nor god is withoute nature, but both are one, and be not diuers in office.

Necessitee.

Q. Curt.

Necessitee makethe that quicke, which els would be dul, and oft times diſpaire

Sapience.

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paire is chiefe cause of hope.

Suffer and blame not that P. Mimus.
which thou maiest not escepe.

Thinke howe they that bee Seneca.

glued, take first greuously the
weight of their pzoins, and lette
of their going. At the last, whā
they leaue to disdain these thing
ges, and doo determine to suffe
fre them, necessitee compelleth
them to beare it valiantly, and
custome to thinke the pain easie

It is Necessitee that in pe-
rill of wrecke dischargeth the
shippe of his burdaine. It is
necessitee, that by pluckynge
downe houses doo keepe them
from brennyng. Tyne maketh
necessitee a lawe.

Ro

Banket of Nobilitie.

Lactan.

Vhat nobilitie riches or
puiſſaunce may be ſted-
faſte and ſure, ſens god
may make kinges baſer
ye than thoſe that be loweſt?

Hieron.

The only libertie befoze god
is, not to doo ſervice to ſinne.

Chryſo.

The chiefe nobilitie befoze
god is, To excell in all vertue.

What availleth noble linage
to him, whiche is with vilayne
maners reproched? or what re-
proch is a poze ſtocke vnto him,
whiche is with good maners
adourned?

Saluſt.

He that beſteth alway of his
aunceſtours, declarcth himſelf
to be vnwozthy of praifes.

The moze honourable that
the

Sapience.

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the life of the auncestour is after esteemed, the more reprochful is the vice of the linage that them succedeth.

Iphicrates a valiaunt captaine, but the sonne of a shoemaker, beyng therwith imbrayded of Hermodius a noble manne bozne, answered in this wise: My bloud taketh beginnyng at me, and thy bloud at thee now taketh hir farewell.

Obstinacie.

To resist in vaine and with Salust, much trauaile, to get nought but displeasure is extreme folly.

Obedience.

Vhat maner of obediēce may be there, where vice is much made of, and
Pontanus,
rulers

Banket of

rulers not regarded, whose contempt is the originall fountain of mischief in euery weale publique.

Paulus

Ye seruantes obey ye your soueraignes carnall in al thinges, not serupng to the eye, as it were to please me but in simplicitie of thought, fearyng almightie god.

Salom.
Paulus.

Better is obediēce thā sacrifice
He that resisteth authoritie,
resisteth goddes ordinance.

August.

It is a generall couenaunte made by mankinde, to be obedient to kinges, howe muche more vnto god, which reigneth ouer all creatures?

Bernar.

If thou wilt be wise, be euer obedient, for it is witten, Desirest thou wisdom, than hepe the

Sapience.

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the commandementes, and god
will geue hit vnto the.

¶ Theopompus the kynge of
Lacedemonia, to one whiche
saied, That the countreie was
well kepte, because that kinges
there knewe how to gouerne:
he answered, No not so, but
rather because the people know
meth how to obey them.

Theopom

¶ Some fautes of rulers and
officers ought to bee tollerate,
for he that goeth aboute to cor-
rect, that not profit so much, as
ble to disobey their superiours
shall bying to men detriment.

Aristotle

Pacience.

The patient man wil suf- Eccles.
fre for a tyme, and after
shall comme restitution
of

**Banket of
of gladnesse.**

All that happeneth vnto thee,
suffre in thy trouble, and haue
paciencie alway in thy pouver-
tee: For golde and siluer are
proued with fyre and men be
acceptable whan they be in the
ouen of woꝛldly aduersitee.

Ambros.

Better is he that contemp-
neth wꝛonge, than he that is
gꝛeued therewith, for he that co-
temneth it, doth despise it, as if
he felt it not, but he that is gꝛe-
ued therewith, is tourmēted, as
if he felte it.

Seneca.

If thou wilt be noble of
courage, suppose that no dis-
pleasure may happen vnto the,
but say this of thine enemy: he
wold haue hurt me, but he hur-
teth me not: and whā thou pers-
tels

reluest him to be in thy danger,
thynke that to be vengeaunce
sufficient, that thou moughtest
be reuenged.

¶ Peace.

Blessed be they that make Christus
peace, for they shalbe called the apud
childzen of god. Matth.

Euery realm deuided against Idem.
it selfe, shalbe made desolate, &
euery cite or hous in it self de-
uided, shall not stande or abide.

He that hath not peace of the
hert, the mouth, & the ad, ought
not to be called a chzisten man.

He that punisheth his body, August.
and keepeth not concorde, he
praiseth god on the taber, and
not in the quier.

¶ Periuurie.

He that prouoketh a man for Hieroni.
to

Banket of

to sweare, and knoweth that he shall sweare falsly, he is worse than a murtherer, for a murtherer sleeth the body, but he sleeth the soule, ye two soules together, his, whome he procured to sweare; and also his owne.

Tullius.

The punishmente of perjury by goddes law is death, by māns law perpetuall infamy.

August.

I say vnto you, that ye in no wise doo sweare, least by that sweryng ye come to the poynt to sweare lightly, and that by lightnesse ye come vnto custome and from custome ye fall into perurie.

Ierem.

He that is ready to bee forsworn, he semeth to be sworne befoze he sweare falsly, for god iudgeth

Sapience.

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iudgeth not onely by dedes but
also by thoughtes, whiche pro-
ceede from the herte.

No man sweareth often, but Idem,
he is sometime forsworne, lyke
as he that vseth to speake much
speaketh somtime thinges out
of reason.

He is a double offender, that Isidorus,
taketh the name of god in vain
and deceiveth his neighbour.

Perill.

There is nothyng so sure, Q. Curt.
that it is out of danger,
perchance of that thyng
which is of no puaissance.

If thou maiest not clerely es- Socrat.
cape out of perill, choose rather
to dye honestly, than to lyue
shamefully.

Banket of

Pouertee.

Seneca.

It is soone made redy and easie, that nature desireth, to thinges superfluous, sweate is required.

Dauid.

The patience of pooze men at the ende shall not perishe.

Salom.

Better is littel in the feare of our Lorde, than great treasure, which will neuer be satiate.

August.

They be pooze in spirit, which when they doo good, they giue praises to god, whan they doo ill, they lay faute in them selves.

Ambros.

The life of man is not in aboundaunce of richesse, but in vertue and faith, this treasure shall make thee a riche man, if thou be riche to godwarde.

Seneca.

If thou wilt lyue after nature,

ture, thou shalt neuer be pooze,
 pf after thine opinion, thou
 shalt neuer be riche.

Prayer.

GOD is farre from theim,
 whiche doo not honour Salom.
 him, and gladly he wyl
 here the praiers of good men.

Watche and praye ye, that Christus
 ye enter not into temptation.

Thy praier is thy speche vn^s August.
 to God, whan thou redest, god
 talketh with thee: whan thou
 praieft, thou talkest with god.

The twoo winges, wherwith August.
 a man fleeth vnto god, be these,
 if thou forgoest him, whiche
 hath offended thee, and helpest
 him, who hath neede of thee.

With fastyng, corporall pass Hieron,

Banket of

flons ar to be cured, with pzate
the pestilence of mans minde is
to be healed.

Prudence.

Seneca.

It is a pestilent puissance,
to be of power to do harme.

Prodigalitee.

Tullius

Vhat thing is more foo-
lish, than to indenure
thy selfe to doo gladly a
thyng, that thou maist
doo it no longer?

Tullius.

Excessiue expences of that
whiche shoulde mainteine thy
household, drinketh vp the foun-
tain of iust leberalites.

Prosperitee.

August.

It god suffre pll men to haue
much prosperitee, than his indig-

dignacion is muche more gree-
uous. If he leaue it needes vns-
punished, than is his punishme-
nt more dreadfull & perillous.

The world is more daunge-
rous laughyng than lowyng. Idem.

If thou haddest the wisdom
of Salomon, the beautee of
Absolon, the puissance of
Samson, the longelife of E-
noch, the richesse of Cresus,
the power of Octavian, what
can all this auayle thee? whan
finally the body is geuen to
wormes, the soule vnto diuels
to be with the riche man in pain
euerlastyng. Hieroni.

In all foxtunes aduersitee, Boetius.
the moste vnhappy chaunce is,
to haue ben ones happy.

Persite felicitee is the vse Aristotle
of

Banket of

of vertue.

Seneca,

Muche abundaunce maketh
corne to lye, bowghes are broz-
ken with their owne burdeine,
the fruite that cometh often, com-
meth seldome to ripenesse.

Providence.

Plato

Plato doeth liken mannes
life vnto a chance of dice,
the better it is, the more is
it desired of him that cas-
teth it, but whatsoeuer chaunce
commeth, there is good craft in
the vsyng of every thinge as it
happeth, thone is not in vs, that
is to say, what we shall throwe:
the other is in vs, if we be wise,
that is to say, to take in good
worthe the chaunce that dooth
fall, and appoint to every thing
his

Sapience.

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his place, so that the thyng that
well chanceth, may profite vs,
and that whiche euill chanceth
may not indamage vs.

Pride.

Three kindes of thinges my Eccles.
soule hath much hatred,
and I am muche discon-
tent with their disposiō.

A pooze man proude, a great
man a lier, an olde man a foole
and lackyng discrecion.

God resisteth them that bee Iacobus
proude, and to them that bee
humble, he geueth his grace.

Be not proude in wisdom, Phocili-
des,
in strength, nor in riches, it is
one god that is wise, puissant,
and full of felicitie.

3 B

Phocili-
des,

Banket of Prudence.

Sallus.

Prudence consisteth in the knowlage of thinge good & ill.

Salom.

A wise man doth all thyng by counsaile, and a foole sone discouereth his folly.

Eccles.

More easie may one resist all motions, than rule them, and more easie refuse them than moderate them.

Liui. 30.

To him whom fortune neuer deceiued, it is no folly to remember the vncertaintee of such adventures.

Salust.

The helpe of God is not only gotten with wishes & prayers but by vigilant study, diligent executyng, and wise counsellings all thinges come to passe.

Socrat.

Separate them that do craze
till

Sapience.

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tilly flatter thee, from those that
do faithfully loue the, lest ill
men haue most profite by thee.

See Cure of freendes, that Aeschilus,
speake not ap pleasantly.

Those which to content the
will speake vntruthfully, forbid
them thy house, and put them
out quickely.

Promise.

These promises are not to
be kept which a man ma-
keth either by feare com-
pelled, or by craft, deceived.

Tull. de
offic.

The noble king Agesilaus, to
one which said to him, ye haue
promised: By god said he, that
haue I, if it be right, if not, I
than spake, but I promised not

Agesilaus.

The foundation of Justice

is

Banket of

is credence, that is to say, constantnesse and trowth in saynges and promises.

Tullius.

Those promises are not to be kepte, whiche bee harmefull to them, vnto whom thou haste promised, or by the which thou shalte receyue moze detriment, than they, to whom thou madest promise, may thereby take profite.

Seneca.

Of the shamefull confession of fraude and commune mischief of man: moze credence is geuen to mens signettes, than to their soules.

Pastyme.

**Tullias.
Offic. 1.**

Nature broughte vs not forth, as we should seme to bee made for pastime and

Sapience.

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and solace, but rather to gra-
uities and studi^r of moze weigh-
ty importance.

Recreation of wittes are to
be suffered for whan they haue a
while rested they sprynge vp of
tentimes moze better & quicker.

Publyke weale.

To vse the publike weale
for a particular gaine or
aduantage, is not onely
a thyng foule and disho-
nest, but also mischeuous and
very abhominable.

Seneca.

To chaunge sodenly the cus-
tomes and disposition of peo-
ple, and with newe lawes ha-
sily to rule theim, is not ones-
ly harde, but also vn sure, as the
thing that requirerh much time
with

Plutar.

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with great power & authoritie.

Lyke as the hand Deuided in fingers, is therefore neuer the feebler, but to euerp purpose is the apter and redier: so he that ioyneth to him other in the gouernance of a weale publike aided with company, shal accom- plishe the thynge in experience the more effectually.

A pynce of a weale publyke ought with all study and diligence to expel & dzyue out of his countrey ambition and sumptuous expences, wherewith the minde being nourished and stirred, is made more cruel and fierce, and with a prodigalle wantonnesse appereth to be riotous: and yf hee can not byngne it to passe, at the leaste

let

Sapience.

7

let him abhorre them, and kepe
him selfe from them, and resist
to his power those that despyze
it, and with all mischief doo
assay to attaine it.

Dwel not (said Plato) where Plato,
superfluous expences do sur- Laertio,
mounte the reuenues, nor
where ill men be more made of
than good men, nor where the
rulers, for the more parte bee
liars.

Quietnesse of minde.

Alt thou put from thyne Plutar.
office: thou shalt be the
more at home, & the bet-
ter apply thine own bus-
sinesse. Thou labourest to bee
high the king, but thou art dis-
appointed, thou shalt liue more
sure

Banket of

surely, and in the laste busines. But thou art tourmoiled with muche care and businesse, ye warme water (as Pindare sayeth) doeth not so sweetely ease and comforte the delicate members, as honoure toynded with authoritee maketh labour pleasant, and to sweate easily.

Seneca.

To him that would be quiete and liue in moste suretee, the right waye is, to set nought by exterior things, and to be onely contented with vertue: for who so euer esteemeth any thing to be aboue vertue, ye oz to bee good, but vertue onely: he setteth forth his brest naked to all thyng that fleeth from the hande of blynde Fortune, and with great study and diligence
aby

abideth hir shotte.

Reason.

Tullius

Not only fortune helpeth
menne that be valiantt
(as is the olde prouerbe)
but reason muche more,
which as it were with precept,
confirmeth the puiſſaunce of
proweſſe.

What thyng in man is beſter
Reason : for by that he goth be-
fore beaſtes, and foloweth the
Goddess. Wherefore a perfecte
reason is that good, which pro-
priely belongeth to mā, al other
thinges is to him cōmune with
beaſtes. For if he be ſtronge, ſo
is the lyon, if he be ſayre, ſo is
the pecoche : if he be ſwifte, ſo
is the hoſe, I doo not ſay, that

As

in

Banket of

in euery of these thynges, the
other surmounte him, for I
seeke not that thyng, whiche is
moost excellent in him, but that
whiche is his owne, and belong-
geth properly to him, for as he
hath substance, so hath the trees:
as he hath voluntary meeing
in likewise hath not onely the
beastes, but also the wourmes,
If he haue a voyce, so hath
dogges, and muche louder, the
egles more sharpe and persynge,
the bull much greater, the night-
tyngale sweeter. Than what
thyng properly is a mannes
owne & surely reason: for that
beyng in the right cour'se and
perfecte, maketh a man full of
felicitie.

Relis

Wapience.

75

Religion.

Religio pure and immaculate in the sight of god **Iacobus.**
is to succour poore children & widowes in theyr tribulacion, and to keepe them selfe vncorrupted in this temporal world.

He is a stronge theefe, and **Hieron.**
tourneth goddes house into a theues cabin, that of religion seketh promotion.

Reporte.

Among thy friendes de **Eccles.**
trade not the kyng,, nor in the most secreete place of thy chambze, reporte none euill of a greate man: for the byrdes of heauen wyll
 ¶ **¶** bears

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heare about thy voice, and they
that haue fethers, wil tell thine
opinion.

Richesse.

Q. Curt.

T much richesse maketh
place to losse.

Some thinge be moze
easily gotten than kepte.

Salom.

Riches shall nothyng auayle
whan god will take vengeance:
good deedes shall deliuer man
fro damnacion.

Salom.

Substance sone gotten shall
appaire: and that which is ga-
thered by littell and littell, shall
increase in thy handes.

Richesse becommeth not a
foole, nor a vile seruāt to haue
rule ouer princes.

He that gathereth treasure
with

with a tounge full of lies, is
bainglorious and folysh, and
at the laste shal fal into the hal-
ters of death.

That riche man is blessed, Eccles.
that is founde without blemish
and that foloweth not richesse,
noz putteth his truste in money
and treasure. Let se who is he,
and we will commend him: for
in his life he hath doen won-
ders.

They that wolde be riche, do
falle into temptacion, and the
snare of the deuill, also into
many vnprofitable and harmes
full desires, which drowne men
in death and pardicion. Paulus

Commaunde thou the riche
men of this worlde, that they
presume not to highly, noz trust Paulus.

Banket of

to the vncertaintee of their ry-
chesse, but to doo well in God,
that liueth euer, whiche geueth
vs abundantly, all thynges to
vse at our libertee, and to bee
riche in good workes, and to
geue gentilly, to participate
with other, and to make with
their treasure a good founda-
cion for the time commyng, for
atteyning to the lyfe, whiche is
very certayne.

Sapience.

Tullius.

MEN called wise men are
not to be honoured for
euery wooorde that they
speake, but for their sta-
bilitie and constancy in vertue.

Euripides.

Princes become wyle by
company of wyle men.

Sapient.

The ardent desyre of wised-
doms

dome byngeth one to the euer-
lastyng kyngdome.

O ye rulers of pleople, se that Eccles.
ye loue wisdom, that ye may
haue a perpetuall kyngdome.

The roote of wisdom is to Eccle.
feare God, and the bryanches
therof be of longe life.

A wise herte & that hath vnder-
standyng, wil absteyne from
ill deedes, and in workes of ius-
tice, his purpose shal prosper.

The thoughtes of a wise mā
at no tyme, nor for any fear shal
be depayed.

A temperate and moderate Tullius.
person needes muste bee con-
staunt, he that is constaunte, is
quiet of mynd, he that is quiete
hath no veracion, and conses-
quently no grief or disease: and

A a iii

a!

Banket of

all these thynges doo pertaine
to a wise man. Wherfore it fol-
loweth no grieve or disease may
be in a wise man.

Seneca,

The greatest token and of-
fice of sapience is, that the de-
des do agree with the wordes,
and that the person be euer one
and like to him selfe.

Let thy minde and thoughtes
hereto extende: onely wishe and
busily care, for to be with thy
selfe alway contente, & satisfied
with the goods that of thee do
proceede, al other desires refer-
ryng to God.

apien,

Wisdom excelleth strength,
and the prudent person is to be
preferred before him that is pu-
issant.

A wyse mans ioye is so sure:
ly

ly wroughte, that no fortune
may breake it, and is alway
and in every place quiete: It
dependeth on none other thing
but it selfe, nor looketh for the
favour of man or of fortune.

Scripture.

A scripture inspyzed of Paulus.
God is profitable to tea
che or to reprove, to cor
rect, to instruct in iustice
that the mā of god be perfect, &
furnished vnto every good work.

The scripture and the crea
ture serue both for this purpose
that he may be sought for and
loued, that created the creature
and inspired the scripture.

If accor dyng to the saynge Hieron,
of Paule, Whysse is the vertue

Ha v of

Banket of

of God and his wisdom, he that knoweth not scripture, knoweth not the vertue and wisdom of god: for the ignorance of scripture is lacke of knowlage of Christe.

Idem.

Let vs not thinke that the gospel is in the word of scripture, but in the vnderstanding, not in the skin, but in the marrowe, not in the leaues of wordes, but in the deepe rootes of reason.

Simplicitee or plainesse.

Salom.

The simplicitee of iust men
shal adresse them to god,
and the deceit of ill men,
shal be their destruction.

The iuste man that walketh
in his simplicitee, shal leaue his
childe

children after him happy.

Prudence without simplicitie Hyeroni.
is malice and craftie, and sim-
plicitie withoute prudence is
maistresse of folly.

Sicknesse.

Sufferaunce of sicknesse is Seneca.
collerable, if thou cōtemne
that whiche laste of all the
doth menace.

In many meates is hid much Sa'om.
sicknesse.

Nothyng so much letteth Seneca
helth, as oft chaunge of medi-
cines. The plant neuer proueth
that is oftentimes sette.

The first cure of sicknesse, is Io. Damas
the preparacion of good ayre, census.
which consecuteth the harte.

The

Banket of

The second is moderacion and order of meate and drinke. The thirde is in direction of labour and reſte: The fourth is, for bearynge to muche ſleepe and watche: The fiſt is the diſcretion in expellyng or ſtoppyng the humours: The ſixte is the temperance of gladneſſe, angre, feare, and ſorrow. The departinge of theſe from their quall temperaunce is cauſe of all ſickenefſe.

Superſticion.

Q. Curr.

Nothynge more effectually ruleth a multitude than ſuperſticion, els bee they unruly, cruel, & mutable.

Tullius.

Not only philoſophers, but all our forefathers did ever ſeparate

Sapience.

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parate supersticion, from true religion: for they which prayed all day, that they: childerne mought ouerlive the, were called superstitious, whiche name afterwarde was larger extēded.

He that is inclined to supersticion, shall neuer be quiete.

Supersticion is a madde error, Seneca, for it feareth them, which ought to be loued, and whome we worshipping, them doeth we violate, what diuersitee is it, whether thou deniest God, or speakest ill of him?

Shamfastnesse.

That whiche thou arte ashamed to speake, be also ashamed to thinke. Hieroni.

Sham

Banket of

Seneca.

Shamfastnesse is to be much made of: for as longe as that abideth in the mind, there is yet a place for good hope to rest in.

Diogen.

Diogenes beholding a yong man blushe, saied vnto him: Son, be of good comfort, this is the right colour of vertue.

Silence.

**Phythago-
ras.**

Receyue not a swalow into thy house, that is to say, haue not in thy house clatterers and men full of language.

Chryso.

An yll man is sooner vanquished with silence than with answeres: For malice is sooner styred with woordes than reformed.

Salom.

Lyke as a cistee is, which stādeth wide open, and is not cōspicuous

Sapience.

Si

passed with walles: so is a mā
which can not kepe silence.

Truth.

A the waies of our lord David.
is meece and trouth.

Let thy tounge be igno- Hieron.
zant of lipng & sweas-
ryng & loue so well truthe, that
whatsoeuer thou speakest, think
that thou swearest.

Trouth most commonly, with Lactan.
many woozdes is scattered to
nothyng.

Temperance.

To a wel ordered cōtrey Plutar.
or citee those expenses be
thought mete and conue-
nient, that be littell & moderate
whende wherof is necessary and
ho

Banket of

honest, pleasant and thankfull:
so that it lacke bothe reproche
and damage.

Plutar.

A temperate and moderate
person, not wanton nor affectis
onate to his owne appetite, may
be to no manne in his countrey
chargeous, to no mā cruell or
greuous, to no mā dangerous:
For he is of Nature familiar
and ientil, easy to men that wil
come & speake with him, whose
house is vnlocked, not shut, but
open to all men, where every
manne, as it were in tempestes
and stormes, may repayre for
their succours.

What doeth that man lacke
to liue in felicitie, whom valy-
ant courage deliuereth from al
sorrow and feare, and Temper-
raunce

raun
petice
cede i

T
C
dion
M
ter th
mā s
or ne
leth n
hung
coule
mozt
the s
the n

raunce calleth from carnall appetite, and letteth him not excede in foolishe reioysyng :

Tale bearers.

Tell no yll tales of God and his sainctes, no: re Salom. porre no yll of the pynce of thy countrey.

All reporters bee to God o: Paulus dioule.

More offendeth the tale bearer that minisheth the loue in a mā's hert from his nigh frende or neyghbour, than he that pulseth meate from the mouth of a hungry begger. For like as the soule is more pzeious than the mortal body: so is the foode of the soule of more estimaciō, thā the nourishment of carrayne.

Wb

Wers

**Banket of
Vertue.**

NO man maie be saied to
lyue a shorte tyme, that
hath attained of perfecte
vertue the perfect rewarde.

Celafus.

It belcometh vertue to bee
free from all dyede, and out of
subiection.

Tullius.

Vertue is euer one with most
depe rootes perfectly set, whiche
with no maner of violence
may be distroyed.

Aristotle.

It is the vertue of an hono-
rable personage, commendably
to rule, and also be ruled.

Faulus.

Flee from younge and wanton
despyres, and folow Justice,
faith, charitee, and peace, with
them whiche honour god with
a cleane herte,

Wend

Sapience.

83

Virtue is to bee honoured, **Lactan.**
not the image of vertue, nor she
is not to be honoured with cens-
ping or prayer, but onely with
a good will and purpose.

Virtue is to restraine angre, **Paulus.**
to mitigate desyre, and restraine
carnall pleasure.

The fruites of the spirite is
charitee, ioyfulnesse, peace, pa-
tience, bounteousnesse, good-
nesse, longe sufferance, gentyl-
nesse, faith, temperance, cons-
tinence, and chastitee.

As the commyng of one swa- **Aristotle**
lowe maketh not spring tyme,
nor one hotte daie or houre ma-
keth not summer: so one ver-
tue maketh not a vertuouse
persone, or one littell tyme in
prosperitee, setteth not a man

Banket of

in perfecte felicitee.

Salust,

Where riches is honoured,
and estimation rule and autho-
ritee thereon attendeth, there
vertu waxeth dulle, pouertee is
had in reproche, innocencie is
reputed for ill will or malice,

Voluptuousnesse.

Cato,

Cato the elder inuehyng
agaynste the people for
their inordinate luyng,
saied, it is in vayne to
talke to a bealy that lacketh
eares.

wyfe.

Salom,

A fooly the chylde is the
fathers herte sore, and
a brawlyng wyfe is a
house alway dropping.
A wyle woman buildeth vp
a house

a house.

An vnwise woman will destroye with hir handes that whiche is builded.

That man is blessed that hath a good wife: the peres of them therby are doubled. Philo in Sapien.

No hed is moze mischeuo^r thā the hed of an adder, no w^rathe exceedeth the w^rath of a womā. Eccles.

It is moze pleasaunte abyding with a Lyon or dragon, than to dwell with a vengeable woman.

Lyke as the climmyng on a sandy hill is to the feete of an olde man, so is a clattering woman to a man that is quiete.

A woman if she haue soueraintee, is to hir husbände forwarde and contrary.

Bb iii

Gene

Banket of

Gete not to the water that
ferueth thy house neuer so littel
an issue: nor to an yll wyfe ly-
cence to wander.

A constaunt wyfe reioyceth
her husbände, and in peace shal
prolonge the terme of hys lyfe.

Astedfast woman is a golden
pilar set on baces of silu.r.

Vainglory.

Paulus

August.

LEt vs not be despyrous of
vainglory, one prouoking
the other with mutuall
cnyue.

The vainglory of this world
is a deceitfull sweetenisse, an
vnfruitfull labour, a continu-
al feare, a dangerous aduance-
ment, a begynnynge withoute
prouidence, an ende withoute
repen

repentance.

There is not so muche loye Ambros.
in highe clymmyng upwarde,
as there is sorowe in fallynge
harde downeward, nor so muche
the renoume after victorie, as
after ruine reproche of folie.

What woulde he that is
stronge, auant of his strength,
whom bodily sicknesse bryn-
geth to feeblenesse?

What should the ryche man
auaunte of his rychesse, whose
hope by a cheefe or a tyrante is
soone disapoynted?

Virginitee.

Virginitee is sister of an-
gelles, vanquisher of lu Cypris.
Keepe, pynesse of vertues,
Bb iiii yof

**Banket of
possessour of good thinges.**

Faulus. The woman vnmarried, and the mayden vncorrupted, think on thinges that petteyne vnto god, to the intente to be holy in body and soule.

August. What profiteth a whole body with a minde corrupted? Better is an humble matrimonie than a proude virginitee.

Ambros. A maydens speche woulde be circumspect, sober, and seelde: not so excellent in eloquence, as in bashefulnesse. Whan thou speakest, let men meruayle at thy chamefastnesse: whan thou speakest not, let them wondre at thy wilddome and sobernes.

Math

Wrathe.

A foole immediately discouuereth his angre, he that hideth his iniurpe, is wise and craftie. Salom.

An angry person prouoketh contencion, but he that is patient, appeaseth debate whan it is stirred.

Be not familiar with a man ful of angre, noz kepe not company with a furious personne, least thou lerne his waies, and cause thy soule therby to offēd.

Let euery man be swifte in hearyng, slowe in speche, and slowe in displeasure. Iacobus.

By wrath, wisdomē is lost, so that it can not appere, what shoulde be doone, noz how it ought Gregor:

Banket of

ought to bee doone.

Seneca.

The chiefe remedy of angre is Delaie, that the fury mape abate, and the darkenesse that maketh wyte blynde, maie decrease, or at the least waite bee not so grosse.

Bias.

Haste and wyath be the chief enemies of counsaile.

Plato.

Plato beeyng demaunded, wherby a wise man is best knowen, he sayde: A wise manne whan he is rebuked, is therewith not angry, nor any thyng the prouder, whan he is praysed.

**¶ Here endeth the
bankette of
Capitance.**

To

To the right excellent
and noble baron, my lord
Montiove, & Thomas
Paynell gretyng.

That that I hytherto haue
marked excellent baron,
bothe by phylosophers,
lawyers, oratours, poe-
ts, & diuines, accustomed to
haue been vsed, that whan so e-
uer any of thepm dyd eether
make or translate any excellent
mas worke, they were wot (for
the defence thereof) exquisitely
to chosse some one well learned
or noble persone, to whom they
shulde dedicate their labour: &
at this tyme musyng, to whom
I should ascriue this my rude
translation, befoze many other
haue

The pzeface.

haue chosen your excellence,
Than if I vse an honest, olde,
and appzobate custome, who
will blame me? If I choose an
excellēt learned man, (I meane
your lordeshippe) and bozne of
high bloud, who will not ap-
proue my dooynges? If I dedis-
cate my small peines to you my
especial good lord and patron,
who can reproue me? Noz the
smalenesse of this worke shall
not withdraue me to ascriue
it to your lordeshippe: for of-
tentimes in small and compens-
dious rules, are wont to be in-
closed great wisdomē and les-
nyng, as saith Beroaldus in
these verses.

Sunt hec parua quidem fateor
sed magna subinde.

Esse

The pꝛeface.

Esse solent paruis deterius
ora bonis.

Hoc adamas, gemmeque docet:
que corpore paruo.

Oblectant reges, diuitibusque
placent.

Nos contra horremus magnos
presepe gygantes.

Terremur magnis sepe
voluminibus.

And of a man of my degree and
fortune, what other thing might
be offered to you so riche, so
high in dignitee? Statius wis-
teth for Rutilius Gallus.

Sepe dies hos inter honores
Cespes, & exiguo placuerunt
farra salino.

Furthermoze, if Agapetus as-
bashed not to write this his lit-
tel booke vnto the emperor Ju-
stinian

The pzeface.

Minian, I without blame maye
Dedicate the same to your good
nesse. I confesse it a small thing,
but than I saie it is a booke of
great wysedome and learnynge,
conteynyng all these pzeceptes,
by the which not onely a pzince,
but all other estates may learne
to doo iustice, maye learne how
by humanitee and gentilnesse,
to order their subiectes and ser-
uauntes. Is this small booke
than vnworthie to bee muche
made of? vnworthie to be dedi-
cate to your lordship? vnwor-
thy to bee accepted? vnworthie
often to bee tourned? Is it a
lyghte thyng for a pzince, to
learne iustely howe to rule his
people, and to tempe euerie
thyng by Justice? Let them
chers

The p̄face.

therfore that wil dispraye this
small worke, because it is small:
but my truſte is, that you (not
conſidering the ſmalneſſe ther-
of, but the breefe p̄ceptes of
greate wiſedome and learning
therin contained) will not only
p̄ceſſe it, but alſo (by gods

Diſ grace) ſtille conti-

nually enſue the

ſame. Thus I

commend

me to

your lordſhip, des-

ſiring your gens

tilneſſe gentilly

(as ye be ac-

cuſtomed

to do)

to accept this my rude

translation.

..

THE PRECEPTES OF
Agapetus to the Empe
rour Justinian.



Considerynge
O mighty em
peroure, that
thou haste the
highest and ho
nourablest dig
nitee of all dig
nities: thou shouldest honour
and worshop him aboue all o
ther, whiche hath reputed thee
woorthy of suche honour. For
why, god in likenesse of his ce
lestiall empire, hath deliuered
to thee, the sceptre & gouernace
of this worlde, to instructe and
teache thy subiectes to kepe ius
tice,

Agapetus.

rice, and to punish them, which
perswade the contrary, folow-
yng and obriyng his lawes and
his p̄ceptes, and ordering thy
subiectes as right and equitee
requireth.

As the gouernour of a shippe ²
in tempest doth watche diligēt-
ly, both for his owne sauegarde
and his : so an emperour must
kepe such diligent watche, that
equitee and iustice be in suretee
and so strongly repell the ve-
hemēt waues of iniquitee, that
the bote of this worldely com-
mon welth be not frusched and
broken with the waues of wic-
kednesse.

Therfoze we mortal men spe- ³
cially are taught and instructed
with holy scripture, to knowe

Et

our

Preceptes of

our selfe. For who that knoweth hym selfe, shall know god: and he that knoweth god, shall be likened to god: truly he shall be likened to god, that is goddes servant: he is goddes servant, that doth nothyng contrary to goddes commandement, but that he thinketh bee pertainynge to god: he speaketh as he thinketh and doth as he speaketh: which thing no man maye doe effectually, without perpetuall continuance in goodnes.

- ¶ No mā shoulde glorify or desire lyte in the nobilitie of his kynred. For why, bothe ryche and poore be ingendred of earth. Therefore no man ought to exalte & preysse his vile & earthly kynred, but only glorify and re-
lope

Agapetus.

lope in good & godly maners.

O man, loke and know thou **5**
that þ higher thou art by gods
hes helpe in dignitee: so muche
thou art moze in his dette: thee
fore thanke thy benefactoure
therof, whiche accepteth that is
due to him as merite, & for frēd
shyppe doth frendshyppe: God
is alwayes the first that geueth,
and yet as he were our better,
he quiteth agayne our goodz
welle to hym shewed, onely res
puyng for his gentilnesse and
kindnesse to vs, effect aall loue
and thankes.

Truely there is nothyng that **6**
maketh a man so commendable
praise worthe, as to do that
he despyeth to doe: and to wyl &
that is good and rightouse.

Ec ii

Long

Preceptes of

Considerynge than, that this power is geuen thee by almighty god, of the which in our behalf thou hadst greatest neede thou shalte will and doo nothyng, but as God (that hath geuen thee suche facultee & power) willeth and commandeth. For truly nothyng is moze pleasant both to god and man, than to doo iustice.

- 7 The vnstedfastnesse of the worldely richesse ensue and follow the course of flowyng waters, whiche richesse he shal possesse and enioy but a while, that thinketh him selfe of them measure. For shortly after, with the fallynge water, they will leaue him, and enriche some other. Therfoze good and me-
ciful

Agapetus.

ful dedes be to man most sure
and stedfaste: for the merite of
them returneth evermore to the
profit of the good dede doers.
Because of this high & world:
empyze, thou art harde to bee
broken with all: and yet by rea-
son of such power, thou shouldest
humiliate thy selfe: & therewith
the speedilier admit pooze
men to thy speche and pzeence.
Thou shalt therfore the sooner
(folowyng goddes rules) listen
pooze men, that god may in
necessitee bothe kindly ha-
ve to thee, and also helpe thee.
For looke how we order other,
of god we shalbe ordzed.

The pensifull and troubled
ende of an emperour must be
evermore as pure as the glasse,
that

Preceptes of

that so it maie by diuine and
godly lghte, cōtinually glister
and shine: and also that he by
quietnesse of mynde may learne
distincte and true knowlage of
thynges. For truly there is no
thyng that causeth man so well
to marke and beholde what is
to be doone, as a quiete minde
and clere conscience.

- 10 Lyke as the mariner, a littell
goynge out of course, hurteth
and is noisful to those that saile
with hym: and as the shyppe by
negligence of the gouernour, per
isheth & goth to wracke: eue so
do the cities. For if a subiect do
amisse, he hurteth himselfe more
greuously than the welch pub
lyke: but whan the ruler, the go
uernour o, prynce mysdoeth,
he

Agapetus.

he hurteth the hol comminaltee,
Therfoze forasmuch as he must
gyue a strayte counte, if he rule
not well: it were nedefull, that
he with exquisite diligence both
speake and do euery thyng, and
so auoide all danger.

These cercle & whele of these 12
wozldly thynges be oftentimes
turned, the which ar turned som
tyme this waie, sometyme that
way. Truly in these thynges is
no equaltee: for in them is ney
ther constance noz yet any sure
foundacion. Therfoze O mooste
myghty Emperour, amonge
these chaungeable mounynges,
and vnstedynesse of thynges,
looke that thou haue a stedfast
thought and mynde, with true
feythe and pitee.

¶ C. iiii

¶ Thou

Preceptes of

12 Thou shalt flee & withstande
the enticyng communicacion of
flatterers, as thou wouldest es-
chew a sort of rauenynge crowe.
For crows pecke out the cor-
poral eyes: but flatterers blinde
the vnderstandynge of mannes
soule, whan they will not suffre
him to perceiue the trouthe of
thynges: For either they praise
thynges that are worthy to be
dispraised, or els dispraise thy-
nges most worthy to be praysed:
so that one of these twoo muste
nedes folow, that is, either the
commendacion and laude of ill
and wicked caitiues, or els the
contempts and dispraise of good
men.

13 An emperours minde muste
alway be constant. For why, to
chaunge

Agapetus.

chaunge with euery waueryng
and vntedfaste thyng, is a to-
ken of an inconstant minde.

Therfoze thou shouldest cleaue
and affixe thy selfe to good and
vertuous men, which shall sta-
blishe and make stedfaste thy
kyngedome and empyre. For
thou shouldest not proude-
lyeuate thy selfe, nor yet without
reason to muche submitte thy
selfe: but prudently after the
vse and custome of wise men,
surely to grounde thee in con-
stance. For whosoever ground-
ly thinketh vpon the deceitful-
nesse of this life, and will also
beholde the vilenesse and short-
nesse therof: considering far-
thermoze the bodily filthinesse,
he wil neuer waxe proude, be he

Lc. v

in

Preceptes of

in neuer so high a Dignitie.

14 Aboue all other pzeious ornaments that any kyngdome hath, the crowne of pitce and of diuine seruice doeth most hight and oznate a kynges and an emperours maiestee. For why, crsthely rycheffe, fauour of the cōminalter, laude and pzeise dooe soone vanishe awaie, but the glozpe of good and vertuose lyfe, is immortall, & shall neuer be forgotte.

15 We thinke it much vnconueniente, that the pooze man and the riche shuld suffre like harme by contrary and diuers causes: The riche by abundaunce and great wel fare are corrupted: the pooze peryshe thozoughe fastynge and scarcitee. Father more

Agapetus.

more, the riche possesseth all the
worlde, the pooze man hath not
where he may set his foote.

Therfoze, to content that they
bothe maie be holpe, they muste
be ruled by deduction, that is,
the riche must giue to the pooze,
and so the inequalitye shall bee
brought to equalitee.

The tyme and season of prosperous
lpe, whiche certayne
olde prophetes dyd pronostys
cate should come, whan wyse
mē should gouerne and rule, or
kyngea were philosophers, is
now manifested & opened: For
truely you geuing nowe and ap
plyng your selfe to philosophy
and wisdom, are esteemed wor
thy to bee rulers: but special
ly whan in your auctoritee and
gouernance.

Preceptes of

sal. 110.

gouernynge, ye decline not from reason and wisdom. For if to loue wisdom maketh the philosopher, and the beginning of wisdom is the feare of god, whiche ye muste evermoze remembre: who can say, but my wrytynge is true, and as clere as true.

- 17 For certayne we affirme thee to be an emperour, seeyng thou wilt ouercome and subdue thy voluptuous pleasures. And thā thou art crowned with the diademe of chastitee, and thā thou shewest thy selfe arraied with the purpull robe of Justice. As for all other thinges vanishe away, these vertues be immortall: all other pleasures and worldly dignitees perishe: but

Agapetus.

as these vertues be farre from
all perille, so they bee euerla-
sting.

If thou wilt be beloued and 13
honoured of al men, looke thou
healpe all men. For certainly
there is nothyng that causeth a
man to be beloued and honou-
red so soone, as to helpe & suc-
cour pooze men : for the cap-
pyng and knelyng that is done
for feare, is fucate and figured
flattery of feigned honour.

Thy empyze by all right and 19
reasō is therfore the moze wor-
thy to be honoured and praised
that it feareth and keepeth his
ennemies vnder : and shew-
yng to his subiectes all kyndes
nesse, kepeth them in good pros-
peritee. Therfore, as it ouerco-
meth

Preceptes of

meth his enemies by strenght
of armies, so his subiectes by
charitee & good loue surmounte
and ouercome hys gentylnesse
and goodnesse: Truly betwene
these.ii. kyndes of humanitee &
loue is no more difference, than
is betwene the tame shepe and
other wyld beastes.

20 Though an emperour in bodi
be lyke all other, yet in power
he is lyke God, and mapster of
all men. For in earthe he hathe
no peere. Therefore as god, bee
thou neuer chafed or angry: as
man, be thou neuer proude: for
though thou bee lyke God in
face, yet for al that thou art but
erth, which thyng teacheth thee
to be equal to every man.

21 Accept and fauour them that
giue

Agaretus.

geue the good counsaill, but not those that flatter the: good counsaillours consyder, what ought to be done: flatters consyder, what may please men of might: which flatterers are lyke mens shadowes: ffor they gaynelay nothyng, but alowe and praise what euer is laied.

Be so to thyne, as thou woldest that god shoulde bee to the, ffor as we heare other, so wee shalbe herde: and as we fauour other, so God will fauour vs. Therfore let vs first shew mercye & be merciful, that in like manner we maie obtaine mercy. 22

As a fayre glasse expreſseth the very true phisnomy of mā, that is, of goodly & beautiful persones their beautifulnesse, and of all 23

Preceptes of

yll fauoured their ill fauour:
so the rightuousnesse & equitee
of God is lykened to our dees
des. For after our deedes, God
will rewarde vs.

24

Doo that ye intende coldely,
but yet doo it speedily, that ye
purpose to doo. For foolishhe
hastinesse in euery thyng is ve
ry perillous. Truly, who
that marketh diligently, what
mischiefe riseth of hastinesse,
shall soone perceiue, and lyke
wise vnderstande the commo
ditee of good counsaile, as sick
folke after their sickenesse vn
derstand the pleasure of health:
Therefore most prudent prince,
with sage counsaile, & deuoute
pzaiers made to god, loke thou
diligently, serche and inquire,
what

Agapetus.

what shalbe profitable for thee,
to rule and gouerne this world

Thou shalt best gouerne thy 25
noble empyre, yf thou ouersee
all thynges thy self, and suffre
nothyng negligently to passe.

For it is not a small thyng in
thee, that in comparison of thy
subiectes appereth to be small.
For the least wooorde of an em-
perour, is amonge all folkes
righte highly esteemed, and of
great auctoritee.

Because there is no erthely 26
man, that can constreigne the
to obserue and kepe thy lawes,
enforce thy self to vse and kepe
them. For if thou diligently
obserue them, thou shalt manys
festevely shewe, that the lawe is
wothy to be obserued, and the

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brea

Preceptes of

breaker of it, worthy to be punished.

27 It is one thyng to synne, and not to chastice synners. For whosoever dwelleth in a citee, and therein suffereth wicked synners, before god he is an ill liuer. Therefore if thou wilt be esteemed to be indifferent, honoure them that do well, and punish them that do ill.

28 I thinke it very expedient, to eschue ill company. For who that is conuersante with yll liuers, shal either suffer harme or lerne som ill. But he that leueth his life among good & honest company, either he shal lerne to folow honestie, or els to diminish his fautes and vices.

29 Sith it is so, that god hath given

Agapetus.

giuen to the rule of al þ world,
loke thou vse no il officers. For
he that promoteth them, shal an
swer for their officers. Therefore
great offices must be diligently
geuē, & wel and wisely bestowed

Esteeme these two thinges to ³⁰
be like ill, to be chafed with the
leude beling of our enemy, or to
be mollified with the pleasaunt
sweete word of our frend. For
we ought to resist & withstande
theim bothe, that is, neuer to
decline from comynesse, nother
in reuengyng the vnreasonable
yll will of our foes, nor in re-
wardyng the feined beneuolēce
of our frende and louer.

Esteeme not those thy feithful
freendes, that will pseyse all ³¹
thynges that thou speakest, but

Do it those

Preceptes of

those, which without any feign-
nyng doo all that they can for
thee, and be glad and reioyce,
whan thou saiest oz dooest any
thyng well: and againe be soze
and heauy, if thou doo oz say
any thing ill. For certaine these
be tokens of frendship, abhor-
ryng all fraude.

- 32 Let not the greatenesse and
might of this thy earthely em-
pyre chaunge thy noble minde,
but ruling thy fragile empyre,
subiect to diuers fortunes haue
amonge these mutable thinges
a stedfast and immutable minde
not lisyng vpon thy selfe by to
much ioy, nor yet hurtynge thy
selfe by to muche heuynesse and
sorrow, for like as gold, though
it by craft and witte of man be
tours

Agapetus.

toured now thus, now others
wise, and wrought in diuers
facions of oznamentes: yet it
remaineth golde still, noz wyl
not be chaunged from his nas
ture: So thy selfe (moste noble
emperor) though from grice to
grice hast bozne one office after
an other, and arte come to the
moste highest hondur: yet thou
remainest the same thing thou
were. Kepe thou therfoze amōg
these diuersities of thynges, an
vnalterable & a constant minde
the whiche from this worldely
empire shal bying thee to perpe
tuall blisse and ioy euerlastyng.

If thou wilt haue the domi
nion of thy empire commended.
deme thine own offēces as woz
thy punishment, as the defau

Ed iii tes

Preceptes of
tes of thy subiectes. For in this
worlde no man, but only thyne
owne consciēce, can punish the.

34 He that obtēneth high power
and dignitee, should ensue and
folow (as nere as he may) the
giuer therof. For if thempour
represent God, lord of al thing,
and by his liberalitee hath the
gouernance of euery thyng, he
than (but namely in this point)
shal folow him, and esteeme no
erthly thyng so precious, or so
much of man to be despyed, as
to be milde and mercifull.

35 Above golde & precious stone,
we shuld lay vp (as treasure) the
richesse of well doyng. For they
in this presēt life, through hope
of the felicion to come, will de-
lite vs: and in the life to com, by

Agapetus.

experience & taste of euerclasting
ioy, they shalbe to vs swete and
pleasant. These worldly thing
ges, that seme to vs pleasaunt,
shulde be eschued and bitterly a
uoided, as vnmete, & nothyng
pertaining to vs, that they by in
ticeiment disceiue vs not.

Loke thou quite thē with gay 36
reward, which with good will
do thy cōmandementes. For by
that mean thou shalt increce the
cozage of good mē, and teche ill
doers to lament their offences.
For it were to much vnjustice 37
lyng, to reward alike as wel thē
p deserued not, as deserued it.
Than truely the myre cōcedeth
all other thinges, whan the rus
ler therof endlineth not to vnz
discreete rpgoure, but to ampa

Id illi able

Preceptes of

able equitee and iustice, flee yng
beastly cruelnesse, and eusyng
Godly kindnesse.

38 Aswell thou shalt iudge right
fully thy ennemy as thy frende,
not fauourynge thy frende for
freendship, nor hurtynge thy en
nemy for hatred: for it is a like
inconuenience and offence, to
helpe thy frende, despyng that
is against equitee, as it is to
hurte thy enemy, demaunding
iustice: the misdede in both cas
ses is like, though the persones
be diuers.

39 Judges must diligently hars
hen to their causes. For it is a
very hard thyng, brefely to per
ceiue the troth, the which from
negligent persons soone escha
peth. But if a rightfull iudge
wyl

Agapetus.

will leaue the feigned eloquence
of attorneis, and considering
the true entencion, will flee the
likelyhoode of causes, he shall
shortely perceiue the troth. And
farthermāze auoide two diuers
fautes, that is, they shall ney-
ther doo, nor yet permitte any
other to doo agānst honestie.

Though thou haue as many 40
vertues as be sterres in the firmament,
yet thou shalt neuer ou-
uercome the goodnesse of god.

For what so ever wee offer to
God, wee offer to him but his
owne. And as no man can go
fro, or befoze his shadow in the
son, alway goyng afoze or nere
folowyng him: so the goodnes
of god is insuperable, & cannot
be exceeded with good workes

Id v. of

Preceptes of

of any man.

41 The treasure of liberalitee is infinite. For who that liberally spendeth, getteth, and spending his goodes, other gather them. Loke than (most liberall emperor) that thou mynde those thinges) and that thou giue largely to poore men. For whā the time of rewardes & thankes shal come, than for this thy liberalitee, thou shalt haue infinite thankes and great lucre.

42 Seyng thou haste obtained & gotten thy kingdome by god, follow thou him in all good works, that men may knowe thy liberalitee. For thou arte of the numbre of them, that may doo good, and not of poore men, and those that couet to be holpen.

For

Agapetus.

For god therfore hath giue the
abundant richesse, to heape
succour poore men.

An emperour is no other wise 43

deigned to rule the worlde,
an mans eyes to rule & watch
in the sauegarde of his body.

He is deputed of god to minis-
ter those thynges, that may be
profitable for man. Therefore
an emperour ought to do none
other wise for all men, than he
wolde do for him self: that so by
his tuition they may auoyde
all daungiers, and prospere in
goodnesse.

Thynke thou the moste sure 44

defence of thy prosperitee, to
hurt not to iniury no man. For
he that offendeth no mā, suspects
no man. If than to iniurie
no

Preceptes of

no man dooeth cause good en-
stody and safegarde : than trust-
ly by liberalitee thou shalt the
sooner obtaine it . For as libe-
ralitee getteth and engendreth
defence : so it conserueth good
and honest loue . For if we doo
that is honeste , men will loue
and keepe vs .

- 45 Be thou (o most mekest emper-
roure) to thy subiectes, throught
thy excellēt power, terrible: and
by thy liberalitee and goodnes,
be thou amiable. For thou shouldest
not, by to muche fauoure,
set at light and nothing regard
thy high power : nor yet regard
dyng to muche thy power, des-
pise fauour . But keepynge
meane, thou shalt as wel shewe
louely kindnesse to thy subiectes

Agaretus.

es, as by austeritee and charp-
truselle chaste to greate families
e the
libes

Duche thynges as thou by
word doest prescribe to thy sub: 46
etes, loke by example of pure
ofe thou accomblishe. For if
thou do reason, and with rea-
son doest liue as thou saiest,
every man shall greatly com-
mende thee.

Loue them moſte (noble em: 47
perour (that mekely deſpyze thy
giſtes, more than thoſe, whiche
diligently deſpyze to geue the giſ-
tes. For theſe thou arte bounde
to thanke, and alſo to rewarde
them: the other trewly ſhall aſ-
ſigne god to thanke the, whiche
reputeth to bee geuen to him,
and for his loue whatſoeuer is
giuen

Preceptes of

giuen or done for poore men.

48 The vertue of the sonne is to illuminate the worlde, the emperours vertue is to be mercifull and to helpe poore men. Truely a meke & a mercifull prince excedeth the brightnes of the sonne for the sonne giueth place to the night, but a good vertuous prince suffereth no extorcion, but by the light of trouth & iustice he chastiseth iniquitee.

49 Thy predecessors haue greatly ornatid their empyre, but thou truly by thy humanitee affabilitie, not esteeming thy rich and mighty power, hast much more greatly ornatid it. Wherefore all they, that neede mercy renne to thy grace: whiche deliuered from their pouerte & ad-

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Agapetus.

ner sitre, doo highly thanke the:
Looke how much thou excels 50
lest all other in power and dig=
nitee, so much the moze thou
shuldest endenour the, by noble
and vertuous dedes, to excell &
shyne aboue all other. For high
power requireth great honesty.
God also wil require, that thou
helpe after thy power nedeful &
honest persōs. Therfore if thou
desire to be truly pzeised, & to be
by god, as it were by a trompe=
tour declared a conqueror: loyn
thou to the crown of thy inuin=
cible empire (by helpig the wze)
the crowne of euerlastyng ioy.

Ere thou commande, that 51
right and equitee perswadeth,
looke wel upon it. For verely so
thou shalt euermoze commande
that

Preceptes of

that right is. Mans tongue is a very clipperie instrumente, the whiche hath brought many one into great perill and daunger. Therfore, if thou prefix to the foresaid instrument, that is goodly and honest, it shal soude only that is pleasant, and right to be executed and doone.

52 A prince in all thynges muste be subtile and wise, but namely in iudgeyng of great & weighty causes, seldome angrie, and not to be angrie without a great cause. But because neuer to be angrie is not laudable, an emperour to refraine the furiousnes of misdoers, & that mē may purge their fautes, shal measurably vse his anger.

53 Loke thou be diligēt to know
pers

Agapetus.

perfectly the maners and condicions of chp seruantes and of all those, whiche charitie enforzeth the to loue, And also bee thou diligent, to knowe those, which deceitfully do flatter the For oft times deceitful louers, and flatterers doe great hurte.

When so euer thou hearest suche communication or counsaile, that maie profite, Doe not onely here it, but also folowe it. For trewly the emperours Maicstie is than ornated, whā he him selfe considereth, what is necessary to be done, and dispiseth not other mens profitable inuencions and counsaile, & is not ashamed to learne, and quickly cōfesseth that he hath learned.

Precepts of

55 As a castell, which by reason
of his stronge walles is inuincible,
and setteth lighte by his
ennemies: so thy empyre, wel
walled with liberality, and for-
tified with deuoute praiser, is
inuincible, and by goddes helpe
shall triumphe of his aduersa-
ries and enemies.

56 Use so this inferiour kynges
dome, that it may be to thee, a
way to the kyngdome of heuen.
For whosoever gouerneth well
this earthly kyngdome, is este-
med worthy to obtayne celestial
ioy and pleasure. He ruleth this
worlde rightfully, that charita-
bly loueth his subiectes, and of
his subiectes, is duely hono-
red and dyed, and whan he pro-
cureth, that none occasion of ill
be

Agapetus.

be amonge them.

Liberalitee & charitable dedes 57
as a perpetual & incorrupt gar-
mēt. Therfore who so euer will
reigne charitably, must ornate &
cloth his soule with such goodli
besture and apparell. For who
that helpeth the poore mē shall
obtaine ioy everlastyng.

Consideryng, that god hath 58
giuen the, the imperiall sceptre,
looke thou endeuer thy self ve-
terly to please him. And bicause
he hath preferd the aboue all o-
ther, thou must honour him a-
boue all other. Truly god este-
meth if the most singular be-
nefit, that thou canste doo to
him, to defend his creatures as
thy selfe: and liberally to helpe
them as bounden therto.

Eccl

Eues

Preceptes of

59 Every man, that desireth his helthe, muste call vpon god, but specially the emperor, whiche labourerth for the welthe of all men. And he defended by god, shall as well ouercome his enemies as defende his subiectes.

60 God nedeth nothinge, An emperor hath only nede of god. Therfore folowe him that hath no nede, and shewe mercy abundantly to them that aske it, not reckning straitely thy expenses of householde: but rather helpe every man, that desireth to liue. For it is better to helpe the vnworthy for honest mens sakes, then for the vice of the vnworthy to defraude the worthy of that they beserued.

61 As thou woldest haue forgiueness

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Agapetus.

nesse of thy sinnes, to forgiue
other that the offende. God for-
giueth them that forgiue, and
where forgiuenesse is, there is
god.

A prince that woulde demean
him faultely, muste diligently
take heede, y^e his people be ver-
tuous, and that he be ashamed
to sin, and that he geue no open
example to other to doe amisse,
and that he abstaine priuately,
lesse he offende openly. For if
subiectes be ashamed to doe a-
misse, muche more their ruler
ought to be ashamed.

It is a pryuate mans vice to
doe ill, and liue viciously: but
a prince to forgette his owne
wealthe and honestie, is muche
more vicious. For the abstinence

Eccliii

from

Preceptes of

from ill, doeth not iustify man,
but the dooynge of honestee and
goodnes. Therfore no mā shuld
only absteyne from ill, but also
endeuour him to do iustice.

64 Death breedeth neither kyng
nor emperor, but equally deuou
reth every mā. Therfore before
his fearefull comyng, let vs ga
ther our riches in heauen. For
no mā can cary worldly riches
thither, but al leste in earth, he
shall there naked geue accompt
of his life.

65 As an emperor is lorde of all
men, so with al other he is god's
seruaunt. And shall than be cal
led a lorde, whan he by vertue
of chastitee ouercometh his sens
suall lustes, and with an incor
ruptible mynd despiseth the transi
tois

Agapetus.

toꝝ plesur? & ioy? of this world

As mans shadowe foloweth
the body, to sinne foloweth the
soule, which soule ones separa-
ted from the mortall body, shal
geue a rekenyng to God of his
good and il dedes. For than is
no time to deny any thyng. For
euerý mans dede shal beare wit-
nesse, not by woꝝde, but repre-
senting and opening euerý mans
deede, as he did it.

67

As a ship, hauynge wynde at
will bzyngeth the passagers ofte
tymes in to the heauen sooner
thā they wold haue thought: so
the swifte time of this mortall
life passeth away, & we approach
to our end: Therefore let vs leue
to loue worldly thynges, which
this world esteemeth so much, &

68

Genii. Study

Precept of

And by how to get to the porte of
heuen, where is no wailing, but
eternall ioy and pleasure.

69 No man, by reason of his dig-
nities, should be haute & proude,
but considering the substance
of the flesh: shoulde repress the
swellynge pride of herte. For
though he be made a pryncce in
erth, yet he must minde, he was
engendred of earth: and that
fro erth he ascended to the seate
roiall: and from the seate roiall
he shal agayne descende to vile
erth and ashes.

70 Be neuer careles (pryncce most
excellent) and as they that goe
vp a ladder, stonde not till they
come to the highest ronge of
grace: so thou, desiring to haue
vertue, shouldest neuer cease, till
thou

Agapetus.

thou come to the kyngdome of
heauen Whiche thyng Christe
the keeper and increaser of all
thing (whose name me Mai glor
ify and praise eternally) grant
thee, and thempresse thy wife.

Thus endeth the pzeceps
tes of Agapetus.

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